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CONVERSATION EXERCISES AND PRONUNCIATION DRILLS ARE USED IN THIS TEXT FOR TEACHING HAUSA, A LANGUAGE OF NORTHERN NIGERIA. FOR CULTURAL READINGS IN THE HAUSA LANGUAGE, REFER TO ED 010 397. IN ADDITION, ED 010 398 AND ED 010 399 ARE SUPPLEMENTARY WORKBOOKS TO THE BASIC TEXTS. (LP)

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AN INTRODUCTION TO SPOKEN HAUSA

Charles H. Kraft

and

Salisu Abubakar

AFRICAN LANGUAGE MONOGRAPH NO. 5

African Studies Center
Michigan State University

AN INTRODUCTION TO SPOKEN HAUSA

(Preliminary Edition)

Charles H. Kraft

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Salisu Abubakar

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Michigan State University
1965

PREFACE

In 1957 when I was first asked to learn and begin teaching the Hausa language (in Northern Nigeria) there was not a single audio-lingual introduction to Hausa on the market. Though there was at that time one regular and a few other occasional Hausa courses run in Northern Nigeria for certain groups of expatriates, the course materials used in these courses were traditional vocabulary and grammar-rules presentations[1] and the speaking ability of those who had been through such courses generally at a low level of phonological, grammatical and semantic accuracy.

During the three years (1957-60) of my initial stay in Northern Nigeria it was my painful lot to observe the well-nigh universal inability on the part of "Hausa-speaking" expatriates to communicate intelligibly in the language to any but the handful of longsuffering Nigerians who had learned with difficulty to understand most of what was said by these expatriates in "Hausa" vocabulary put to English intonation and more frequently than not referring to an English, rather than a Hausa, conceptual world. It is out of the frustrations and felt needs of that experience coupled with the frequent necessity to provide instruction in Hausa to expatriates both in Nigeria and in the United States that this, hopefully better, course was born.

Felt needs and long experience, no matter how valid, are not in themselves, however, sufficient to enable one to produce a perfect course. Nor is it possible to assure that everyone who has labored through this course will distinguish himself as a Hausa speaker. All that one has a right to hope is that his course will be an improvement over previous attempts and will, therefore, justify its existence in that it provides the student and his teacher with a more adequate guide toward the development of good Hausa speech habits.

That is, it is still possible to learn to speak Hausa badly (as has--alas--been demonstrated by some of my own students). It is hoped, however, that the use of a course such as this will make the present low level of expatriate oral competence in Hausa less probable than heretofore.

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[1] With one refreshing partial exception: Ogilvie, H.L., Helps to the Study of Hausa, S.I.M. Bookshop, Jos, Northern Nigeria, 1942. This small volume, though not very complete or well organized from a modern pedagogical point of view, recognized that the needs of a language learner are different from those of an analyst and attempted to present grammatical information in "bite-sized chunks" with emphasis on oral drilling.

This course has not been produced without help. Publishing conventions do not allow the presence of more than a very few names on the title page. The two names listed are those of the linguist who was responsible for the development of the course and of the native-speaker of Kano Hausa (Mr. Abubakar) who, as my language assistant from 1963-65, provided the model for the language here taught during the final two and a half years of the development of this course.

Others who played major roles in the development and production of the course are: my wife, Marguerite E. Kraft who produced most of the Drills and has been the main person besides myself to test this and previous versions of the course in the classroom; Benjamin Ishaku, a native-speaker of Hausa from Zaria who has been my language assistant in various courses since 1961; Katherine (Powers) deBlij and Ralph Faulkingham, students of mine who have assisted in a major way in the development of the accompanying Workbook; Mamman Zakari and Ibrahim Wada, native-speakers of Hausa from Kano who have served as language assistants in the teaching of the course and whose voices are heard on the accompanying Tapes; Gilbert D. Schneider, Assistant Professor of African Languages at Ohio University, who supervised the recording of the Tapes; and Jean Gorman whose unhappy lot it was to be assigned to type this course in a language that she does not know and to run the mimeograph machine.

The assistance and encouragement of countless others, including students, professors and colleagues, must also be acknowledged. Most prominent among these are A.H.M. Kirk-Greene of Ahmadu Bello University, F.W. Parsons of London University, H.A. Gleason, Jr. and J.M. Hohlfeld of Hartford Seminary Foundation, and C.T. Hodge of Indiana University. Thanks are also due to the Michigan State University African Studies Center, C.C. Hughes, Director and Language Laboratory, S.N. Andretz, Director for the use of their facilities in the development of this course.

In spite of all I am only too aware of deficiencies in this course. It is not everything I hope it will be someday. Students and teachers will from time to time discover errors of various kinds--from simple typing errors discovered too late to correct in this edition to more complex pedagogical misjudgments. The author welcomes constructive criticism and has deliberately chosen to produce the course in this preliminary form in order that a more professionally printed edition (if there is demand for it) will not be produced without the benefit of the comments of those who work with this edition.

Charles H. Kraft
East Lansing, Michigan
November 5, 1965

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INTRODUCTION

LANGUAGE LEARNING

It is doubtful that learning a second language is ever easy. For that matter the mastery of one's first language has only been achieved as the result of long, painful, continuous devotion to the task. But the rewards in terms of life-adjustment and ability to communicate are great and one has the feeling that it was all more than worth the effort.

In our first language learning experience, ability or lack of ability was not very important. For, while our individual abilities vary greatly, we have all come to the place where we are able to employ our native language with considerable skill.

Nor was the quality and training of our teachers a major factor. The ability and training of our parents and the many others from whom we learned our language was likewise characterized by considerable variation. Nevertheless we learned to communicate in a language reckoned by perhaps a majority of those who have learned it as a second language to be among the more difficult languages of the world.

We were unconcerned with textbooks and dictionaries until we had already mastered our language. Yet we learned it correctly and within a very few years, while still mere children.

Some of the reasons for our early mastery of English relate to the fact that our youth and inexperience cast us completely in the role of learner. We pretended to be no more. We expected to make mistakes, did, and received correction with a minimum of embarrassment. We were unashamed to be utterly dependent and quite often wrong.

But, perhaps most important, our motivation was high. We had to learn to communicate, to make our needs and wants known to a world of adults who otherwise might simply ignore us. We were driven--by our desire for recognition, by our ever expanding concern for our own well-being even by our rebellion against the strictures of the world of adults--to master the language of this world.

THE KEY FIGURE THE LEARNER HIMSELF

The key figure in the whole language learning process is the learner himself. His own ability, the quality of his teachers, and the books he will eventually learn to use are important. But the attitude and motivation of the learner are crucial.

So it is, likewise, in the learning of a second language--everything depends on the learner: not so much on his ability (if he has learned English, we must assume that he has sufficient language-learning abiltiy) as on his attitude and motivation.

But one thing is different. We will endeavor to shortcut the language-learning process. We cannot afford to invest six years in attaining mere elementary fluency in the second language. We will therefore attempt to cover much more ground in much less time.

We believe that we can do this, not because the second language is any easier than our first, but because we are more able--because we can approach our task more efficiently, more systematically as adults than we could as children.

But this presupposes the possession on our part of certain techniques, of certain scientific principles to guide us in our language learning. We must, therefore, add to the need for high motivation the need for technique, and define the ideally equipped language learner as one who is possessed of both high motivation and the knowledge of how to go about learning a language.

We will assume that the fact that you have enrolled in this course signals a degree of motivation to learn the Hausa language. We will, therefore, concentrate in the remainder of this section on providing you with information that will enable you to proceed to the mastery of this language with a minimum of frustration.

LANGUAGE IN GENERAL

Language may be briefly defined as "A system of arbitrary vocal symbols by which thought is conveyed. . ."[1]

Language is arbitrary. "There is no intrinsic necessity for any word to mean what it does, or for any language to have the structure it has."[2] English speakers may refer to a given animal by using the vocal symbol (in this case a single word) spelled 'dog'. Hausa speakers may refer to the same animal by means of a completely different vocal symbol spelled 'kare'. And no one can say that either dog or kare (or chien or perro, etc.) is required by the physical shape of the animal in question or by any other natural phenomenon. The symbol (the word) chosen to refer to the animal is chosen arbitrarily and derives its meaning from the agreement of the language community rather than from any essential correspondence to reality.

Likewise linguistic structure is arbitrary. English speakers say: The boy brought the book for me. Hausa speakers express the same thought by saying:

Yaro ya kawo mini littafi

boy he brought for me book

---

[1] Hughes, John P. The Science of Language. N.Y.: Random House, 1962, p.6.

[2] Ibid.

There is no demand of nature which requires that this thought be phrased in one way or the other, using the one or the other word order, inserting the useless word 'the' before each noun, or requiring an apparently redundant 'ya' before the verb. The structure of languages is arbitrary, bearing no essential, dictated relationship to reality.

Nevertheless, each language is systematic, relatively consistent within itself, possessing its own rules and abiding by them. The rules of English demand that the word 'the' occur in certain specified places. The rules of Hausa demand that the apparently redundant 'ya' precede a verb like kawo, in spite of the presence of the noun subject yaro. These rules define the systems of the two languages.

But, as seen above, the rules governing Hausa are quite different from the rules governing English. It is as improper to say *The yaro kawo the littafi mini as it is to say *Boy he brought for me book. The rules for Hausa simply do not apply to English. Nor do the rules of English apply to Hausa. Each language is a self-contained system and should not be expected to conform to the rules of the other language.

Thus we may say that languages are arbitrary with respect to their relationship to the natural world, relative with respect to their relationship to each other, and systematic with regard to their internal structure. Because they are systematic and structured, languages may be described in terms of finite sets of rules. Because they are relative to each other and arbitrary with respect to the natural world, each language can only be adequately described in terms of itself--in terms of its own categories and internal structuring rather than in terms of another language or some sort of "natural" logic.

In addition, a language partakes of the culture of the speech-community employing it. The language and culture of a given people both strongly influence and are influenced by the people's perception of reality. The language and culture into which a person grows prescribe for him his world. And, as the eminent linguist and anthropologist Edward Sapir has said, "No two languages are ever sufficiently similar to be considered as representing the same social reality. The worlds in which different societies live are distinct worlds, not merely the same world with different labels attached."[1]

Thus, in dealing with linguistic phenomena we are dealing also with cultural phenomena. In seeking to learn a second language we seek to enter a second culture. In seeking to become a part of the new culture we are really seeking to divorce ourselves from the cultural world in which we grew up for the sake of acquiring the habits and attitudes that will enable us to function effectively in the, to us, new world--in this case the Hausa world.

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[1] Sapir in Culture, Language and Personality, David G. Mandelbaum, ed. Berkeley: University of California Press, 1960 (paperback edition), p. 69.

LANGUAGE LEARNING

We do not, therefore, seek to minimize the differences between our world and his. We do not act as though his words and concepts can be adequately represented in our language. We, rather, seek from the start to wrest ourselves from the English-thinking world and to be reincarnated to some extent into the Hausa-thinking world.

To do this, our primary concern must be with the development of Hausa habits and attitudes--Hausa thoughts. All glosses (=approximate translations) of Hausa words and phrases are to be regarded as purely tentative, oversimplified, at least partially (if not mostly) misleading shortcuts to the real meanings, pending more experience on the part of the learner. All grammatical statements and rules are likewise to be regarded as helpful shortcuts, useful only insofar as they contribute to more rapid and more accurate development of Hausa habits--more effective entrance into his world.

To develop Hausa habits we will find it necessary to spend a considerable amount of our time in drills of various kinds. Hausa pronunciation habits will, we trust, result from emphasis on pronunciation drills. Automatic control of Hausa grammatical patterns will be sought through the use of various types of grammar drills. Accurate, immediate response to Hausa stimuli will be the aim of Stimulus-Response drills.

Since it is oral mastery of the language that we seek, our primary concentration will be on the taped materials. The printed lessons are provided as a guide to the use of the tapes (and/or of a native speaker if one is available). These tapes have been prepared by a native speaker of the Hausa language under the direction of the author.

We will need, therefore, to learn to depend primarily on our ears and only secondarily on our eyes in order to master this language. And this may prove difficult in spite of the fact that we learned our first language that way. For much of our subsequent training has led us to depend more on written than on oral material. It has usually been concerned primarily with the communication of information. A language course, however, aims rather to develop language habits than merely to impart information. The latter, though necessary, must always be regarded as secondary to the main purpose of such a course--speaking ability.

Nevertheless, we will concentrate on listening to the language before we encourage much attempt to speak it. And, only on the basis of the ability to speak Hausa do we desire to promote competence in reading and writing. This emphasis (listen, then speak, then read and write) again corresponds to our original language-learning experience.

Listening

Much of our listening to the language should be passive in nature. In much the same way that we become familiar with certain popular or classical music from having heard it repeatedly on the radio or TV, our brains work to familiarize us with general features of a language which is continually played (or spoken) in the background.

Taped lesson materials, stories and such like can be played while the learner is primarily engaged in other activity. Hausa radio programs are also very useful for this purpose. Spending a lot of time in the market places and at public lectures is likewise of considerable value.

In addition to this more or less passive exposure to the language, however, one should do a good bit of what Nida calls "selective listening." One should listen with the aim of picking out a given feature of the language in order to become more familiar with that feature. This should be done paying particular attention to pitch features one time, to unfamiliar sounds another, to particular words or grammatical patterns, etc., with more and more attention given to attempting to understand as progress is made in learning the language.

Speaking

One who learns to listen perceptively has a good base on which to build his mastery of the language. But he must also learn to talk in the new medium.

The basic skill involved in learning to speak is the ability to mimic accurately. One must learn to imitate the utterances of the new language in such a way that he faithfully reproduces the pitch, phonological and grammatical patterns of this language simultaneously.

The informed language learner should not be content, as some have been, to merely combine certain features of the new language with certain features of his own language. Frequently such a language as Hausa has been learned as though Hausa intonation were the same as English intonation. This is far from true, however, and one who speaks Hausa in this way makes it extremely difficult for the Hausa person to understand his anglicized brand of Hausa.

It cannot be emphasized too strongly that the Hausa language is completely different from English in virtually every detail. Thus one should not, in mimicking Hausa utterances, strive to make them sound "natural" to his own ears. For his impression of naturalness in speech has been formed by his own English patterns of speech. Rather, as someone has said, if you sound "natural" to yourself when speaking a second language, you probably sound very strange to native speakers of that language. Only, therefore, when you sound quite strange to your own ears is there any hope that you will sound natural to them.

Our aim is to master the new language--to go just as far as we possibly can toward a native-like control of the language. To do this we must, in a sense, wrest ourselves from our English habits and determine to develop the new language habits to perfection. Careful attention to accurate mimicry of every detail both of speech and of gesture on the part of our Hausa informant is the surest path to the perfection we desire.

Foremost, then, among the techniques employed by the informed language learner are those of perceptive listening--listening which fills the brain with general impressions of the language and which deliberately focuses on only a limited number of specific details at any given time--and accurate mimicry. These techniques both emphasize the necessity of learning and imitating that which is heard rather then that which is read. They also, when consistently employed, provide a valuable corrective of that which has been first learned inaccurately. The language learner who is continually listening for previously unnoticed things and seeking to ever more perfectly imitate what he hears is continually correcting his own mistakes and developing ever more acceptable patterns of speech in the new language.

THE LEARNER

We will endeavor in these lessons to provide the learner with the kind of materials that will enable him to effectively employ these basic language learning techniques with near maximum efficiency. It cannot be too strongly reiterated, however, that it is the learner himself rather than the textbook, informant or teacher that is crucial in the language learning process. A good learner can effectively master a language in spite of the poorest course. A poor learner, on the other hand--one who is unmotivated, not conscientious, lacking in respect for the language and its speakers, inclined to blindly carry over English habits into the new language, etc.--will most likely fail to master a language in spite of the best course.

The learner, since he is the key person in the language learning situation, needs to be adaptable. For most this will be a new kind of situation. As has been mentioned, the primary aim is the development of habits rather than the mere communication of information. Furthermore, the context in which one is expected to make use of the new habits is a cultural world vastly different from that with which the learner is presently familiar.

The learner must adapt himself both to this new cultural world into which he seeks entrance and to the rather different class and study situations employed in such a course as this to help him develop the proper habits for participation in the other culture. Drills will seem monotonous, perhaps. He may become impatient at apparent redundancy and overlapping in the lessons or with the slowness of his own progress. He may be tempted to ask, "Don't these people ever do anything but exchange greetings?" He may find it difficult to memorize and retain the required amounts of material. He may, in short, feel about as bewildered as a young child born into an already existing world of adults in which he is forced to start at the bottom.

The learner in this situation must be adaptable--ready, on the one hand, to entrust himself to the guidance of text, informant and teacher and to follow their lead through the maze, yet, on the other hand determined to learn everything as tentative, probably in need of future modification and correction when he can see the whole picture better. He must be bold enough to attempt to speak even though certain to make mistakes yet unperturbed when he has these mistakes pointed out to him. A good sense of humor either real or feigned is a necessity for he must make himself the butt of many jokes. He must be content to sit before he crawls, crawl before he walks, walk before he runs, be treated as a child until he wins respect as a man not on the basis of experience or ability in his own world but wholly in terms of the successfulness of his entry into the new world.

THE INFORMANT AND THE TAPES

The learner himself is the key person in the language learning situation but he must have help. His primary helpers are his informants. These are native speakers of the language with whom the learner habitually associates himself for purposes of language learning.

In learning a language on the field one may have many informants available to him. In other situations he may have to depand on a single informant or entirely on the taped material which provides the base for this course.

We have attempted to provide an adequate foundation in Hausa on the tapes. If, however, an informant is available, we strongly recommend that these lessons be gone over with him as well. It will be found that taped material is virtually indispensable for drill purposes but that the conversational material may well be done with an informant.

We recommend that in the early stages of one's learning, primary attention be given to the taped materials but that the student gradually spend more and more time with one or more informants, especially in the types of situations indicated in these lessons. This will lead to the acquiring of language materials not included in the lessons proper and the learning of these materials will, perhaps, slow down one's progress through these lessons. But the broadening of one's experience and increased opportunity to use the language in actual situations will more than compensate for the retarding of the completion of the lessons.

In working with an informant one must be careful to assume the proper role. He is the teacher, you are the learner. One must accord him all the respect that is a teacher's due regardless of his educational status or the fact that you may be paying him for his services.

Choose an intelligent person, perhaps an older man. He need not be educated in our sense of the word. He should, however, be patient and take a certain amount of pride in his ability to make you into a competent participant in his society. He should likewise have sufficient time at his disposal that he is available to you when and for as long as you need him.

One should regard his informant as the source of the language itself, not a source of explanations about his language. Rarely is a native speaker of a non-Western language even as able to explain how his language works as we are--and we are not very well-informed concerning our own language in spite of our years of English classes. As a general rule one should refrain from asking an informant why his language works in a certain way. Simply be as content as he is that it does work that way.

Nor should one expect his informant to be aware of the way in which his language is structured. The Hausa man may, for example, be quite unaware of the fact that most forms of the verb in his language demand a preceding Person-Aspect Pronoun. He many not even be aware of the distinction between a noun and a verb. This does not mean that he is stupid. It merely means that his culture has not considered it necessary to make aware-ness of such phenomena a part of his education--it has made him a Hausa man, not a Euro-American man. We should, therefore, expect him to think completely as a member of the very fascinating culture in which we seek entrance.

He is our model to imitate, not an objective observer of his language and culture, specializing in explaining their intricacies. One must respect him enough to refrain from putting him on the spot in any way. Rather, it is the safest rule to always choose to put oneself on the spot rather than the informant--if his understanding of English is weak(as it well may be), push yourself to explain things in Hausa so that any misunderstandings will be your fault, not his. Such willingness to put himself on the spot will not only commend the learner for his politeness, it will provide a powerful impetus toward the mastery of the language. One who refuses to risk stumbling may never learn to walk.

THE TEACHER

For purposes of adaptation of these lessons to specific individual groups of learners, this course envisions the presence of a teacher in addition to the tutor. He should be a trained linguist and, if possible, be fluent in Hausa himself. His task is mainly one of guidance.

The student may look to him for more detailed explanations than are given in the lesson materials but he should be cautioned against the attempt to substitute learning about Hausa for learning to speak Hausa.

The teacher may find it necessary to add to, subtract from, or otherwise modify the materials here presented. The student should recognize in this the right of the teacher to adapt the text to meet the requirements of his own personality and the needs of his class and not construe it as necessarily a criticism of the course as presented.

OTHER HELPS

These materials are pedagogically oriented. This is what is known technically as a "pedagogical grammar". There are other helps to the study of Hausa which should be used in conjunction with these lessons.

Dictionaries

One should procure one of the good dictionaries of the language. There are two:

Abraham, R.C., and Malam Mai Kano, Dictionary of the Hausa Language, London: Crown Agents for the Colonies, 1949, (reprinted 1962).

Bargery, G.P., A Hausa-English Dictionary and English-Hausa Vocabulary, London: Oxford University Press, 1934 (reprinted 1951, 1960)

The present writer definitely prefers the former because Abraham has a more accurate tonal analysis and marks tone and vowel-length throughout. He provides, however, no English-Hausa section. Bargery's work is older, and leaves somewhat to be desired in its tonal analysis and recognition of tone and vowel length throughout. The English-Hausa section of this work is a valuable feature. If Abraham is unobtainable, Bargery is a worthy second choice.

Skinner's Hausa English Pocket Dictionary (London: Longmans, Green and Company, 1959) is a handy guide to Hausa spelling with brief attempts to indicate some of the meanings of a good number of Hausa words. Tone and vowel length are virtually ignored. This is a poor substitute for either Abraham or Bargery but is usable if the student is careful to provide tone and vowel length markings on the basis of the speech of his tutors.

Reference Grammars

In addition to a pedagogical grammar and a good dictionary, the student should equip himself with a reference grammar. The reference grammar is an encyclopedic approach to a language. Typically one would expect to find most of the information concerning nouns in one chapter, on verbs in another, etc., in this kind of grammar.

Only one reference grammar of Hausa can be seriously recommended and it has many deficiencies, particularly of organization. It is generally reliable, however, and should be procured.

Abraham, R.C., The Language of the Hausa People, London: University of London Press, 1941 and 1959.

Other reference grammars by Taylor (1923 and 1959), Robinson (1897-1925 and 1959), Migeod (1914) and others can be of considerable help but are not recommended for use in the early stages of one's learning. That by Howeidy (1953 and 1959) is unfortunate.

A recommended procedure would be for the learner to cut his teeth on this course and at a later stage look to Abraham's grammar and dictionary for suggested areas into which to make side excursions. At that point also, he would do well to acquire and begin reading Abraham's Hausa Literature and the Hausa Sound-System (University of London Press,1959).

Other Helpful Books

The beginning student of a new language can frequently derive considerable help from the study of certain books which bear an indirect, rather than a direct relation to the problems of the specific language that he seeks to learn.

Among these E.A. Nida, Learning a Foreign Language. Boston: Friendship Press, 1957, is one of the more helpful. This book deals with a wide variety of problems related to language learning and is particularly useful to those who may at some time be forced to learn a language without the benefit of a formal classroom situation.

To those interested in or puzzled by the concepts and terminology of American linguistics, H.A. Gleason, An Introduction to Descriptive Linguistics. N.Y.: Holt, Rinehart and Winston, revised edition 1961, is to be recommended.

PROCEDURE

This course consists of three parts: the Text, the Workbook, and the Tapes.

The Text provides the basic framework of the course and a guide to the use of the Workbook and Tapes. The Workbook provides supplementary materials of various kinds such as additional drills, mnemonic devices, and similar materials which, if included in the Text, might make it unnecessarily cumbersome to use. The Tapes provide the oral base for the whole course. The student is responsible for everything in each of these three parts of the course since each makes a distinctive contribution to the whole.

THE HAUSA LANGUAGE

Hausa is the first language of the more than six million members of the Hausa tribe. It is spoken as a second language by perhaps ten million non-Hausas and has become the lingua franca of Northern Nigeria and contiguous areas of Niger Republic. Hausa is the largest and is generally regarded as the most important West African language.

It is classified as a member of the Chadic group of the Afroasiatic family of languages.[1] Hausa is, therefore, more closely related to Arabic and Hebrew (also members of the Afroasiatic family) than are most of the rest of the languages of sub-Saharan Africa. In addition, there has been extensive Muslim influence on Hausa language and culture and considerable vocabulary borrowing from Arabic as a result.

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[1] See Greenberg, J.H., The Languages of Africa. Bloomington, Indiana: Indiana University, 1963.

HAUSA PRONUNCIATION

The basic units of sound in a language are the phonemes. In Hausa there are 25 consonant phonemes, 5 vowel phonemes (each occurring long and short) and 2 tone phonemes.

We will employ written symbols (letters) to represent these phonemes on paper. Most of these letters will be familiar to the student because they appear in the English alphabet. One must, however, resist the attempt to identify the sounds thus symbolized in Hausa with the sounds (real or imagined) spelled with these letters in English.

The symbols we use will largely correspond with those in use in printed Hausa literature. There will, however, be certain modifications since our primary aim is oral fluency rather than reading ability and it is necessary for this purpose to be more specific than the present Hausa alphabet allows. The later transfer to the standard Hausa alphabet for purposes of reading and writing will not be difficult and any inconvenience thereby occasioned is far outweighed by the more adequate control of the language thus made possible.

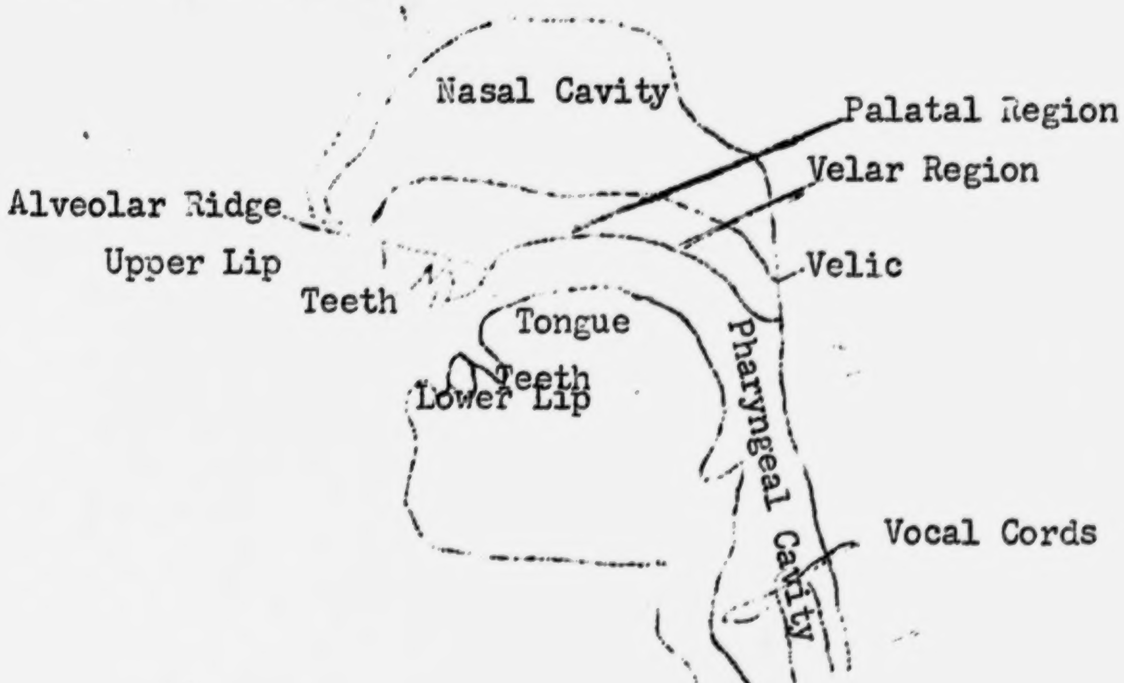
It must be remembered at all times that these are mere symbols for sounds. They are unimportant in themselves. It is the sounds that are important and our primary aim is to master the language in terms of its sounds, not its spelling.

CONSONANTS

Hausa CONSONANT SOUNDS may be described in terms of three categories and charted as follows:

		Bilabial	Alveolar	Palatal	Velar	Glottal
	Voiceless		t		k	'
STOPS	Voiced	b	d		g	
	Glottalized	ɓ	ɗ		ƙ	
	Voiceless	f	s	sh, c		h
FRICATIVES	Voiced		z	j		
	Glottalized		ts			
	Nasal	m	n.			
OTHER	Resonant	w	r, r̃	y		
	Lateral		l			
	Glottalized			'y		

These three categories refer to the MANNER OF ARTICULATION employed in the production of the various sounds. STOP sounds are produced when an articulator (lower lip, tongue tip or tongue back) comes into contact with the upper part of the mouth at a POINT OF ARTICULATION in such a way that the air stream is briefly stopped before being released again. The following FACIAL DIAGRAM illustrates the positioning in the mouth of the various relevant POINTS OF ARTICULATION:



BILABIAL STOPS such as Hausa /b/ are produced when the airstream coming up from the lungs is stopped only by the coming together of the two lips. ALVEOLAR STOPS such as Hausa /t/ or /d/ are produced when this airstream is cut off by the tip of the tongue pressed against the ALVEOLAR RIDGE.

VELAR STOPS such as Hausa /k/ or /g/ are produced when this airstream is cut off by the back of the tongue pressed against the VELAR REGION of the roof of the mouth.

The GLOTTAL STOP (/'/) is produced when this airstream is stopped by the closure of the vocal cords. It occurs in English before each syllable of the words uh-uh and oh-oh.

The GLOTTALIZED STOP CONSONANTS /ɓ/, /ɗ/ and /ƙ/ are produced by closure at bilabial, alveolar, and velar points of articulation respectively while the airstream is also cut off by closure of the vocal cords. Both closures are then released simultaneously producing what are to English ears rather unique sounds. In the case of the /ɓ/ and /ɗ/ an additional difference is the fact that frequently the airstream is reversed --being pulled into the mouth rather than emitted. These sounds are, therefore, often termed IMPLOSIVES.

FRICATIVES involve the partial, but not complete, stoppage of the airstream at the point of articulation. More or less friction is thereby developed at that point and, as in the case of /s/, /sh/ and /z/, a kind of hissing sound may result.

The BILABIAL FRICATIVE /f/ is (unlike English /f/) produced when the airstream passes through a constricted space occasioned by the near meeting of the lips. Sometimes, indeed, the Hausa man's lips actually do stop off the air and a stop like English /p/ is produced. In Hausa [p] is but an alternative pronunciation of /f/.

The ALVEOLAR and PALATAL FRICATIVES (/s/, /z/, /sh/) are produced when the airstream is constricted at these points and, in addition, the tongue is formed so that the air is only allowed to escape along a groove in the middle of the tongue. Thus, these sounds are sometimes known as GROOVED FRICATIVES.

The Hausa /h/ may involve friction either in the pharyngeal cavity or throughout the mouth. Frequently, when the friction is of the latter type, the lips are rounded and it is unclear whether it is best to represent the sound thus produced by the /h/ symbol or with the /f/ symbol.

The Hausa /ts/ is a GLOTTALIZED ALVEOLAR FRICATIVE. It is usually produced as an /s/ with simultaneous glottal closure. Alternatively it is a sombination of /t/ plus /s/ with simultaneous glottal closure.

/c/ and /j/ are known technically as AFFRICATES--defined as combinations of a stop plus a fricative. Phonetically /c/ may be described as [t] plus [sh] and /j/ as [d] plus [ž] (= z in English azure).

The NASALS /m/ and /n/ are produced with closure at labial and alveolar points respectively but with an opening at the VELIC which allows the airstream to escape into the NASAL CAVITY and eventually out through the nostrils.

Among the RESONANTS /w/ is a BILABIAL, ROUNDED SEMIVOWEL closely akin to the vowel /u/. /y/ is a PALATAL SEMIVOWEL produced by the approach of the tongue to the palatal region of the mouth. It is closely akin to the vowel /i/.

/r/ is a FRONTED RETROFLEXED FLAP produced by a single rapid flap of the tip of the tongue against the front of the alveolar ridge. It often sounds very much like /l/. /r̃/ is an ALVEOLAR TONGUE TRILL produced by the rapid flapping of the tongue tip against the alveolar ridge. In rapid speech /r̃/ may be reduced to a single flap hardly distinguishable from /r/.

/l/ is a FRONTED LATERAL produced by the tongue pressed against or just behind the base of the upper teeth in such a way that the airstream can only escape at the sides of the tongue.

/'y/ is a PALATAL SEMIVOWEL with simultaneous glottal closure.

The following Hausa consonant phonemes may be regarded as quite similar to (though not necessarily identical with) their English counterparts:

Stops:		/t/		/k/	/'/
	/b/	/d/		/g/	
Fricatives:		/s/	/sh/,	/c/(=English ch)	
		/z/		/j/	
Nasals:	/m/	/n/			
Resonants:	/w/	/y/			

Thus, the major emphasis in the Consonant Drills will be upon those

Hausa consonants with which the learner is less likely to be familiar:

Stops:	/ɓ/	/ɗ/			/ƙ/	
Fricatives:	/f/					/h/
		/ts/				
Resonants:		/r/	/r̃/			
		/l/				
				/'y/		

It will also be necessary, however, to give brief attention to acquainting oneself with two new symbols for already familiar sounds:

Stop:		/'/
Fricative:	/c/	

VOWELS

Hausa VOWEL SOUNDS may be charted as follows:

		Front	Central	Back
	Long	ī		ū
HIGH	Short	i		u
	Long	ē		ō
MID	Short	e	a	o
LOW	Long		ā	

/i/ and /ī/ are produced in the front of the mouth with the tongue high and close to the roof of the mouth. The lips are unrounded.

/e/ and /ē/ are produced in the front of the mouth with the tongue slightly lower than for /i/. The lips are unrounded.

/a/ and /ā/ are produced farther back in the mouth with the tongue farther from the roof of the mouth and, usually, the mouth opened wider. The lips are unrounded.

/u/ and /ū/ are produced in the back of the mouth with the back of the tongue high and close to the roof of the mouth. The lips are rounded.

/o/ and /ō/ are produced lower in the back of the mouth with the lips rounded.

Short vowels are quantitatively shorter in duration than long vowels and very often differ in quality as well. That is, if a given short vowel requires a certain length of time to be produced, its long counterpart may require approximately twice as much time. The fact that a given vowel is short rather than long may be signalled also, however, (especially in closed syllables), by the fact that the short vowel sounds different from its long counterpart. Thus the difference between tafi - 'go away' and tāfī - 'clap hands' is signalled both by the differences in the length of 'a' and 'ā' and by the fact that 'a' sounds much like the vowel in English 'but' whereas 'ā' sounds more like the vowel in 'hot'. A final short vowel is, in addition, frequently terminated by a glottal stop.

One should depend on the Vowel Drills rather than on analogies to English to establish his pronunciation of the vowels. Nevertheless, it may be more helpful than misleading to point out certain similarities between some of the vowels of the two languages.

Hausa /i/ is often similar to the vowel sound in American English bit, hit, spit, fit, lick, sip, if, hiss, etc.

Hausa /a/ is often similar to the vowel sound in American English but, hut, putt, mutt, tuck, luck, pup, cup, etc.

Hausa /ā/ will approximate the standard midwestern American English pronunciation of the vowel in rot, tot, lot, lock, sock, mop, top, etc. (if they are not pronounced . . . awk, . . . awp). But depend on the drills rather than on the English analogies especially with /ā/.

Hausa /u/ resembles the vowel sound in American English foot, soot, put, book, cook, look, oop, etc.

Ordinarily one will expect to find only a single Hausa vowel in each syllable. There are, however, certain vowel glides in Hausa very like the vowel glides in English sight (/səyt/) or like (/ləyk/), bait (/beyt/) or sake (/seyk/), about (/əbəwt/) or flout (/fləwt/). We will symbolize these glides as sequences of vowels (i.e., as in traditional Hausa spelling) rather than in a more technically preferable fashion--as sequences of vowel plus semivowel. Our symbols for these sounds will thus be: ai, and au rather than ay, and aw. Only on these occasions will it be necessary to employ more than a single vowel symbol in any given syllable.

In the Vowel Drills it is important to concentrate on the Hausa vowels for which it is much more difficult to find English approximations: /ī/, /e/, /ē/, /ū/, /o/, and /ō/, and on the vowel glides.

Do not, however, neglect the remaining vowels since, with vowels much more than with consonants, the correspondences between languages are far from exact. One will, for example, discover that there is a much less relaxed quality to Hausa vowels (and to their speech in general) than to those of English. One should seek to imitate and master this tenser quality--it is a part of the Hausa world which we are seeking to enter and we cannot completely enter without it.

TONE

In addition to the 25 Consonant Phonemes and the 5 Vowel Phonemes Hausa has 2 TONE PHONEMES.

No language is known to be spoken on an absolute monotone. It is, therefore, taken to be axiomatic that every language employs some sort of systematic pitch distinctions in addition to the distinctions between the various consonants and vowels. The English language is characterized by a very intricate intonational system in which pitch distinctions play a major part.

Perhaps the majority of the world's languages--certainly the vast majority of African languages--however, employ pitch in a manner quite distinct from that of English. We call such languages TONE LANGUAGES and observe that typically each word in a tone language consists of two elements--a given Consonant-Vowel (CV) pattern plus an assigned pitch pattern.

Thus two Hausa words may be spelled 'jibi', while the spelling 'fito' represents three distinct words. A mastery of the Hausa language involves the mastery of both the CV and the pitch patterns of every word. Any adequate symbolization of Hausa words must indicate the pitch patterns of the words as well as the consonants and vowels.

When prescribed pitch patterns attach to individual words as in Hausa we call such pitch TONE. In Hausa we have a HIGHER TONE PHONEME and a LOWER TONE PHONEME.
These tone phonemes are not assignable to any absolute pitch levels such as those of a musical scale. The significant thing about these tones is that they contrast with each other in a systematic way within the language. That is, Hausa HIGHER TONE is a phoneme because it contrasts with Hausa LOWER TONE in words like jībi (day after tomorrow) and jībì (a meal) in such a way that it alone can be responsible for the distinction in meaning between these words. The exact level of the pitch of the Hausa syllable is far less important than the fact that it contrasts with the pitch level of a similar syllable in a similar word to indicate a difference in meaning between the two words.

To symbolize the TONE PHONEMES of Hausa on paper we employ the grave ( ) accent mark. HIGHER TONE (usually referred to as simply "high tone") is signalled by the absence of an accent mark, LOWER (low) TONE by the grave (̀). Thus the missing distinctions between the two words spelled jībi and the three spelled fitō can be indicated on paper by writing them thus:

jībi - day after tomorrow
jī̀bi - a meal

fitō - come out
fitō̂ - ferrying
fìtō - guinea-corn beer

Occasionally a single Hausa syllable contains both tone phonemes--the LOWER following the HIGHER. To indicate this circumstance on paper we employ a combination of the tone marks known as the circumflex accent (^). We may refer to this combination of the two tone phonemes as FALLING TONE but recognize that it is not a third tone phoneme but merely a complex of the two tone phonemes falling on the same syllable. A few examples of its occurrence are:

sā̂- put kûnnē - ear mùtûm - man

INTONATION

Hausa has an INTONATIONAL SYSTEM as well. This system involves the specifying and modification of the pitch levels employed in the

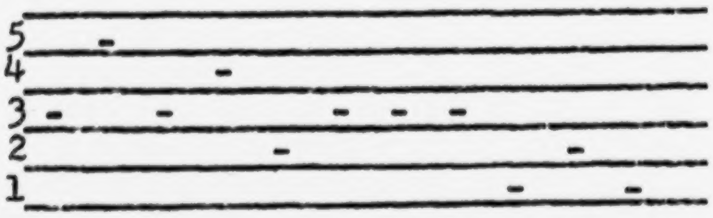
TONAL SYSTEM. Hausa Intonation applies to whole utterances, not to single words as such.

The total pitch component (Tone plus Intonation) of a Hausa utterance can be described (with a minimum of oversimplification) in terms of five pitch levels. These can be numbered from 1-5 with 1 referring to the lowest and 5 to the highest pitch level.

While every word has its own tones, the specific pitch level of each tone in a word is determined by the intonational system in accordance with the position of the given word in the utterance of which it is a part. The tonal pattern of a word determines that the pitch of a given syllable is the same, higher or lower than the pitch of the immediately preceding and following syllables in the utterance. The intonational system specifies how much difference there will be between contiguous syllables with different tones.

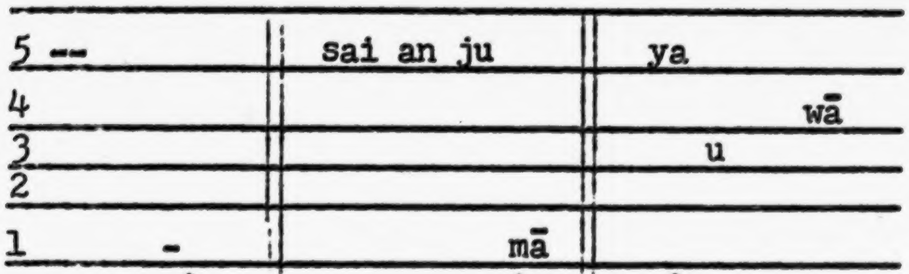
Narrative Intonation

A Hausa statement typically is characterized by what we will call the NARRATIVE INTONATIONAL CONTOUR. This contour has a generally descending pattern and may be represented on a chart as follows:

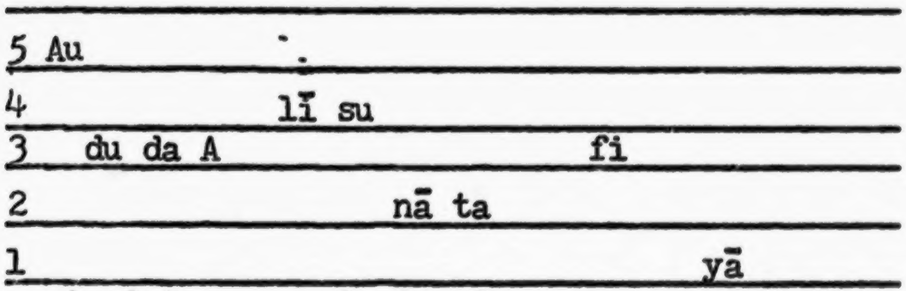


mùtûm yā tàfí gidan ùbansà
The man went to his father's house

Thus the initial high tone of an utterance will actualize on pitch 5. The next low tone will actualize on pitch 3, the following high tone on 4, the next low tone on 2, etc. The pattern, therefore, is to drop 2 steps from a high tone to a following low tone and to jump up one step from a low tone to a following high tone with two qualifications: (1) an initial low tone will actualize on pitch level 3 but the following high tone (the first high tone in the phrase) will still jump up to pitch level 5; and (2) a final low tone will, no matter what the length of the utterance, always fall on pitch level 1. Tone phrases will, therefore, show pitch sequences initially and finally (especially in the case of utterances shorter or longer than the above example) which are not typical of the middle of the phrase. Further examples follow:


5 --
sai an ju
ya
4
wā
3
u
2
1 -
mā

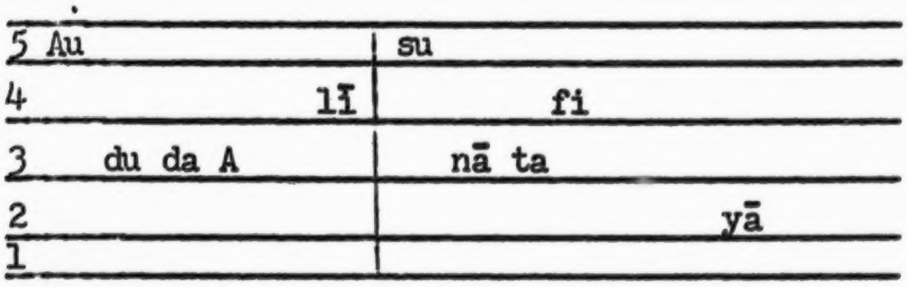
nā gan shì | sai an jumā̀ | yâuwā
I saw him (it) | See you later. | Fine.


5 Au
4 lī su
3 du da A
fi
2 nā ta
1 yā

Audù dà Àlī su nā̀ tàfiyā̀.
Audu and Ali they were travelling.

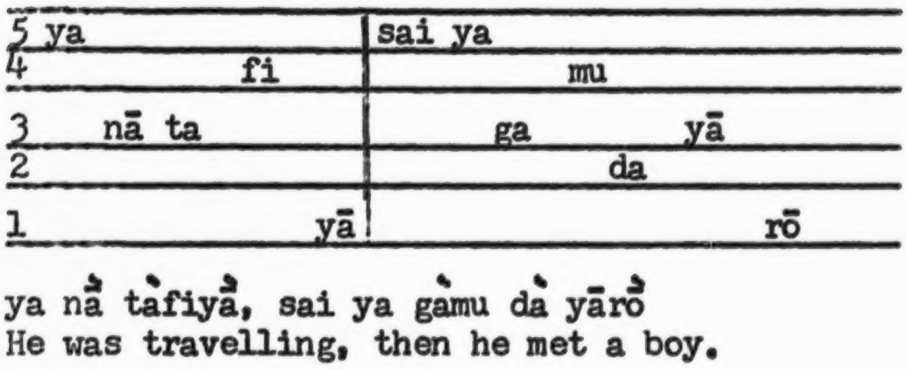
The presence of a period at the end of an utterance in these lessons indicates that that utterance is characterized by narrative intonation.

Longer utterances are frequently broken into more than one intonational contour, especially in slow, more deliberate speech. These breaks may occur at major grammatical boundaries such as that between the compund subject and the predicate of the above sentence which might in deliberate speech be heard as:


5 Au
su
4 lī
fi
3 du da A
nā ta
2
yā
1

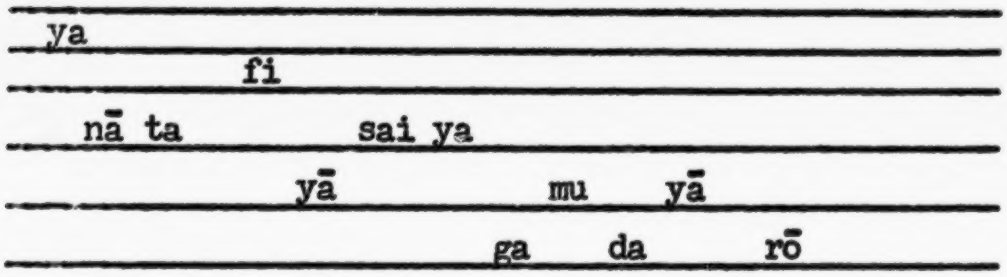
The comma will be employed in these lessons to indicate places where such intonational restarts may be expected at least in deliberate speech, e.g.-

DELIBERATE SPEECH


5 ya
sai ya
4 fi
mu
3 nā ta
ga
yā
2
da
1 yā
rō

ya nā̀ tàfiyā̀, sai ya gàmu dà yārṑ
He was travelling, then he met a boy.

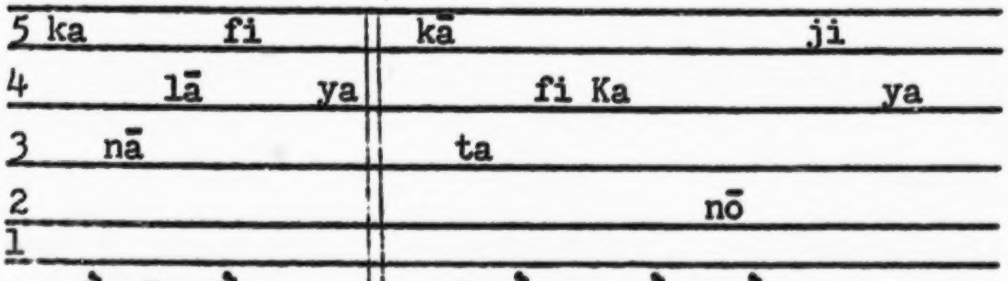
RAPID SPEECH


ya
fi
nā ta
sai ya
yā
mu
yā
ga
da
rō

Interrogative Intonation

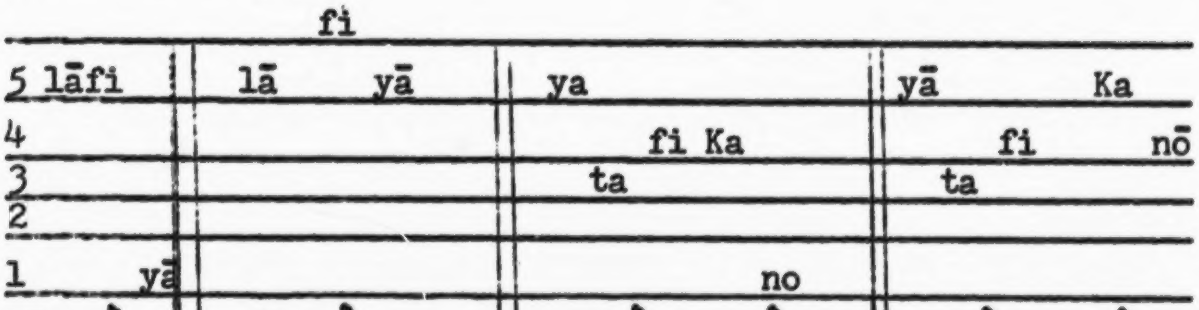
INTERROGATIVE utterances in Hausa often involve modifications of the above-described narrative contour. The major differences between the two types of intonation show up most clearly on the final syllables of an utterance and especially on the last high tone syllable.

Typically, for example, the last high tone in an utterance will jump to a pitch level at least one step higher than the pitch level of the previous high tone syllable. A following low tone will drop only one step rather than all the way down to pitch level 1 as in the narrative contour. If the high tone syllable is final it becomes falling (as well as higher). For example:

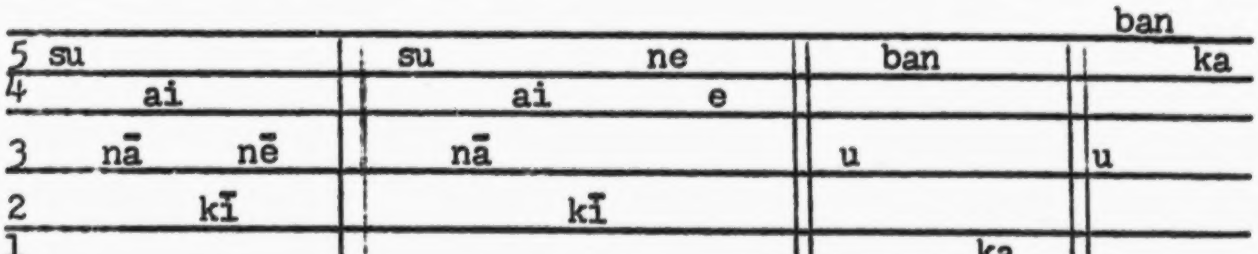

5 ka
fi
kā
ji
4
lā
ya
fi Ka
ya
3
nā
ta
2
nō
1

ka nā̀ lāfiyā̀?	kā tàfi Kanò jiyà?
How are you?	You went to Kano yesterday, did you?

The contrasts between NARRATIVE CONTOUR and INTERROGATIVE CONTOUR show up most clearly when the same utterance is heard with each type of intonation, as follows:


fi
5 lāfi
lā
yā
ya
yā
Ka
4
fi Ka
fi
nō
3
ta
ta
2
1
yā
no

lāfiyā̀.	lāfiyā̀?	yā tàfi Kanò.	yā tàfi Kanò?
I'm well.	Are you well?	He went to Kano.	Did he go to Kano?

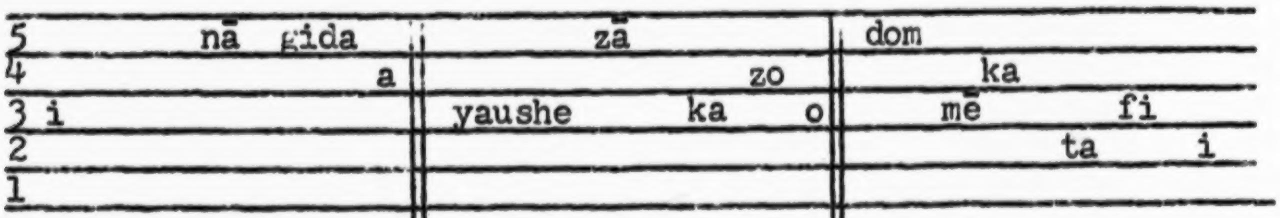

ban
5 su
su
ne
ban
ka
4
ai
ai
e
3
nā
nē
nā
u
u
2
kī
kī
1
ka

su nā̀ aikī̀ nē.	su nā̀ aikī̀ nē?	ùbankà.	ùbankà?
They're working.	Are they working?	Your father.	Your father?

The presence of a question mark at the end of an utterance in these lessons indicates that that utterance is characterized by interrogative intonation. If there is a non-final portion of a given utterance requiring interrogative intonation it is punctuated thus: , (?), e.g.-

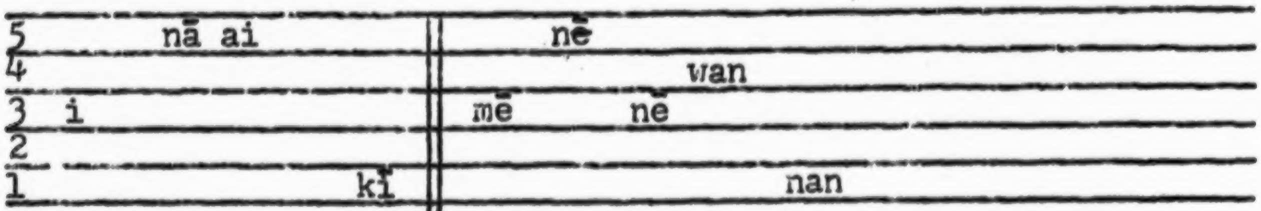
zā ka tafi nē, (?) kō ba zā ka tafi ba?
Will you leave, or won't you leave?

Hausa utterances containing interrogative words (e.g.- ìnā, 'where?', yāyā, 'how?', mē, 'what?', etc.) employ a slightly different type of intonation. The basic pattern is the same as that of the narrative contour with two modifications: 1. the whole utterance is typically on a slightly higher pitch, and 2. the final tone of the utterance, if a high tone, becomes a falling tone. If the final tone of the utterance is a low tone, modification number 2 does not apply. Examples of this type of intonation are:



inā gidā?	yàushè zā kà zō?	dom mḕ ka tàfi?
How's (your) family?	When will you come?	Why did you go?

But note the following where the final tone is low:

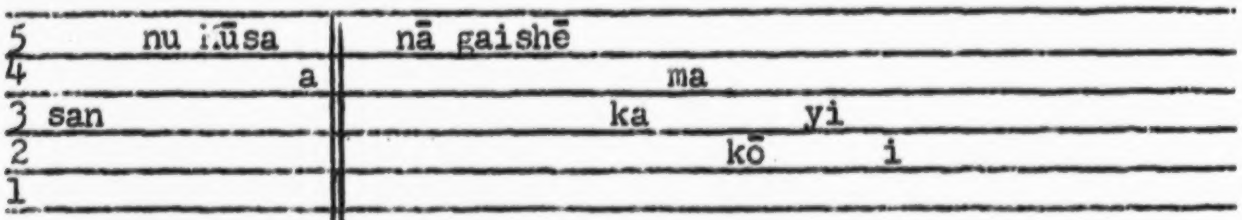


ìnā aikī̀?	mḕnē nḕ wannàn?
How's (your) work?	What's this?

This type of interrogative utterance will also be punctuated with the question mark.

Vocative Intonation

The same type of intonation as that described immediately above for interrogative utterances containing an interrogative word is employed in situations where a person's name or title is employed in direct address, e.g.-



sànnu Mūsā.	nā gaishē kà makṑyī.
Greetings Musa.	I greet you student.

But:

5	nu Au	nā gaishē
4		māl
3	san	ka
2		
1	du	am
	sȧnnu Audu̇.	nā gaishē kȧ mā̇lam.
	Greetings Audu.	I greet you teacher.

Stress

No simple statement of Hausa stress has as yet been worked out. It is helpful, however, to note the following generalizations:

1. Stress is non-phonemic. That is, differences in stress alone do not account for differences between words.
2. Stress usually falls on syllables possessing high tone.
3. When a series of high tone syllables is followed by a low tone, the last high tone syllable (that immediately preceding the low tone syllable) typically carries greater stress than the preceding high tone syllables.

Stress will not be indicated in the written transcription employed in these lessons. The student must, however, learn to recognize and imitate the stress as well as the pitch pattern of each utterance. Mastery of the materials presented in the Tone-Intonation Drills is an effective means to that end.

Other Intonational Features

There are other intonational features in Hausa, as well, such as techniques to indicate emphasis, deliberateness, doubt, etc. The student will become aware of these as he goes along and should learn to employ them when needed. The above-described intonational contours and features may, however, be considered to be of primary importance and should be mastered first.

DEMONSTRATION EXERCISES:

The following exercises are designed to demonstrate the sound and nature of the more important features of Hausa phonology. Discrimination Drills are provided in the lessons that follow.

Consonants

The following consonants are roughly similar to their English counterparts and are merely illustrated here:

Hausa /t/ and /k/ are slightly aspirated (i.e.- followed by a light puff of air) in all positions. They are produced like English /t/ in 'tick' and /k/ in 'kit' but without quite as much of a puff of air as in English.

Hausa /b/, /d/, and /g/ are very similar to their counterparts in English 'boot', 'dug', 'good'.

Hausa /s/ and /z/ correspond pretty closely to the sounds in English 'sit' and 'zest'.

Hausa /sh/, /c/ and /j/ are like the initial sounds in English 'shut', 'church', and 'judge'.

Hausa /m/ and /n/ are like those in English 'man' and 'new'. But note the discussion of conditioned changes in these phonemes under Lesson IV, Grammar 4.4.

Initial /w/ and /y/ in Hausa are similar to English /w/ and /y/ in, e.g.- 'way' and 'year' if the latter are articulated distinctly. In other positions they are more similar to their usual English pronunciation. Hausa spelling (+ that employed in these lessons) represents /w/ and /y/ after /a/ as /u/ and /i/ respectively, e.g.- dauka, 'take (up)', kai, 'carry'.

The Glottal Stop /'/ in Hausa is the same as the brief catch before each vowel of the English 'oh-oh' or 'uh-uh'. This sound also occurs before any word beginning with a vowel at the start of an utterance, e.g.- 'anytime . . . ', 'everyone . . .'. The glottal stop is not written in English and is only written word-medially in Hausa.

Consonant Recognition

/f/ - voiceless bilabial fricative or stop.

fīlī nḕ	It's open space	yā fī	It's better
fātā̀ cē	It's a hide	yā fāɗī̀	He fell
fâm nē	It's a pound (money)	yā tàfi	He left
zāfī nḕ	It's hot	yā fāfḕ	He split it
lāfiyā̀ nē	He's well	yā yī fes	He looks slick

/h/ - voiceless glottal or labio-glottal fricative.

hakà nē	Thus it is	yā hūtā̀	He rested
hṑtō nḕ	It's a picture	yā hayḕ	He crossed
hū̀lā cḕ	It's a hat	yā hau	He mounted
bùhū nḕ	It's a sack	yā fàhimtā̀	He understands
mur̃hū̀ nē	It's a fireplace	yā yī ràhōtṑ	He reported

/c/ - voiceless alveopalatal affricate.

Though this sound does not differ appreciably from its English counterpart, the difference in symbolization makes it feasible to present the following recognition drill.

cīwṑ nē	It's an illness	yā ci shì	He ate it
cikī̀ nē	It's (one's) stomach	ya nā̀ cīzṑ	It bites
fancā̀ nē	It's a puncture	ya nā̀ bar̃cī	He's asleep
hancī̀ nē	It's (one's) nose	ya nā̀ cân	It's there
tīcā̀ nē	He's a teacher	yā cū̀cē nì	He cheated me

/ɓ/ - voiced bilabial implosive or glottalized stop.

ɓāwō nḕ	It's bark	yā ɓācī̀	It spoiled
ɓaunā cḕ	It's a buffalo	yā ɓōyḕ	He hid (it)
leɓḕ nē	It's (one's) lip	yā ɓatā̀	It got lost
haɓā̀ cē	It's (one's) chin	yā taɓā̀	He touched (it)
ɓērā nḕ	It's a rat	yā tūɓḕ	He took (garment) off

/ɗ/ - voiced alveolar implosive or glottalized stop.

ɗākī̀ nē	It's a hut/room	yā ɗagā̀	He lifted (it)
ɗayā nḕ	There's one	yā ɗaukā̀	He picked (it) up
kuɗī nḕ	It's money	yā ɗinkḕ	He sewed (it)
kwā̀ɗō nḕ	It's a frog	yā fāɗī̀	He fell
dauɗā̀ nē	It's dirt	yā daɗḕ	He spent a long time

/ƙ/ - voiceless velar glottalized stop.

ƙōfā̂ cē	It's a doorway	yā ƙī	He refused
ƙauyē̂ nē	It's a village	ya ƙō̂shī	He's full
bâƙō nē̂	He's a newcomer	yā tūƙā̂	He drove (car)
zāƙī nē̂	It's sweet	yā dūƙā̂	He stooped
danƙō̂ nē	It's rubber	yā yī wāƙà	He sang

/ts/ - [s'] voiceless alveolar glottalized grooved fricative.

tsāfī̂ nē	It's a fetish	yā tsayā̂	He stopped
tsabtā̂ cē	It's clean	yā tsūfā	He's old
yātsā̂ nē	It's a finger	yā nūtsē̂	He sank (in water)
tsuntsū nē̂	It's a bird	yā mātsā̂	He squeezed (orange)
tsūtsā̂ cē	It's a worm	yā tsō̂tsā	He sucked (orange)

/'/ - voiceless glottal stop.

Though present in English, the glottal stop is not written and the English speaker is usually unaware of its presence. It is unwritten except word medially in Hausa but occurs initially in words beginning with vowels. It also often occurs as a kind of "cut-off" after final short vowels.

sā'â nē	It's luck	yā aikā̂	He sent
wa'àzī nē̂	It's preaching	yā amsā̂	He answered
dan'ūwāna nē̂	He's my brother	ya nâ aikī̂	He's working
ōdā̂ cē	It's an order	ya nâ ōfìs	He's in the office
idō̂ nē	It's (one's) eye	ya nâ î'înā	He stutters

/l/ - voiced slightly fronted alveolar lateral.

lêmō nē̂	It's a citrus fruit	yā lālâcē	It spoiled
lāyā̂ cē	It's a charm	ya nâ dà ilìmī	He has knowledge
likitā̂ nē	He's a doctor	yā hàlakā̂	He perished
sulē̂ nē	It's a shilling	yā ɓùlɓùlā	(water) squirted
mālàm nē	He's a teacher	yā cìka fal	It's chock-full

/r/ - voiced fronted single flap retroflex.

ruwā nē̂	It's water	yā rufē̂	He Closed (it)
rîgā cē̂	It's a gown	yā rasā̂	He lacked (it)
yār̃ô nē	He's a boy	ya yi râi	It came alive
kàrē nē̂	It's a dog	ya nâ rawā	He's dancing
farcē̂ nē	It's a fingernail	ya nâ darē	It's nighttime

/r̃/ - voiced trilled alveolar retroflex.

gàr̃mā cḕ	It's a plow	yā far̃kā̀	He awoke
gar̃dī̀ nē	He's a snake charmer	yā kar̃yḕ	It snapped
tur̃mī nḕ	It's a mortar	yā kàr̃ɓā	He received (it)
sar̃kā̀ cē	It's a chain	ya nā̀ r̃ùbū̀tū	He's writing
ƙur̃jī nḕ	It's a pimple	ya nā̀ kàr̃ā̀tū	He's reading

/'y/ - voiced glottalized palatal semivowel.

'yāta cḕ	She's my daughter
'yan sàndā nē	They're policemen
'yā'yā nḕ	They're children
'yam mātā nḕ	They're girls
yā 'yântā shi	He freed him (slave)

Doubled Consonants

In Hausa doubled consonants are to be pronounced long (not as in English where doubling of a consonant in the spelling of a word seldom indicates lengthening of that consonant in pronounciation).

hannū nḕ	It's an arm	yā binnḕ	He buried (it)
dabbā̀ cē	It's an animal	ya ƙullḕ	He locked (it)
àddā cḕ	It's a machete	ya nā̀ bukkā̀	He's in the hut
fassarā̀ cē	It's a translation	yā bayyànā	He explained (it)
littāfī̀ nē	It's a book	yā daddàkā	He kept beating

Vowel Recognition

/ī/ - high front long vowel

kīfī nē	It's a fish	yā ɗībā̀	He dipped out
tī̀ nē	It's tea	ya yi rībà	He made a profit
zāƙī nḕ	It's sweet	ya nā̀ dà nīsā	It's far away
rī̀gā cḕ	It's a gown	ya nā̀ dà sanyī	It's cold
shī nḕ	It's him/it	ya nā̀ dà zāfī	It's hot

/i/ - high front short vowel

idṑ nē	It's an eye	yā fìta	He went out
irī̀ nē	It's a seed	yā shìgā	He entered
cikī̀ nē	It's a stomach	yā yinī̀	He spent the day
itā̀cē nḕ	It's wood/a tree	yā jirā	He waited
gidā nḕ	It's a compound	ya nā̀ cikī	He's inside

/ē/ - mid front long vowel

gēmū̀ nē	It's a beard	yā nḕmā	He sought (it)
tēbùr̃ nē	It's a table	yā jēfā̀	He threw (it)
mḕnē nḕ	What is it?	yā shārḕ	He swept (it)
lḕmō nē	It's a citrus fruit	yā gānḕ	He understands
lēɓḕ nē	It's a lip	yā yi aurē	He got married

/e/ - mid front short vowel

fensìr̃ nē	It's a pencil	yàushè nē?	When is it?
fentī̀ nē	It's paint	yā ferḕ	He peeled (it)
en'ḕ nē	It's the N.A.	ya nā̀ tsàye	It's standing
edità nē	He's the editor	sai gṑbe	Until tomorrow
màcè cē	She's a woman	ya yi leccā̀	He made a speech

/ā/ - low central long vowel

gāshī̀ nē	It's hair	yā shārḕ	He swept (it)
sābō nḕ	It's new	yā kāmā̀	He caught (it)
fātā̀ cē	It's skin/hide	yā yi jā	It's red(ish)
mā̀mā nḕ	It's a (woman's) breast	ya nā̀ yāwṑ	He's strolling
rānā cḕ	It's the sun	ya nā̀ mā̀mākī̀	He's amazed

/a/ - mid central short vowel

bìyar̃ nḕ	There are 5	yā kashḕ	He killed (it)
bakwài nē	There are 7	yā yi farī	It's white(ish)
takwàs nē	There are 8	yā yi baƙī	It's black(ish)
tar̃à nē	There are 9	su nā̀ faɗā̀	They're fighting
hanyā̀ cē	It's a path/road	ya nā̀ shakkā̀	He's doubtful

/a/ pronounced as [ɛ]

ɗayā nḕ	There's one	yā tsayā̀	He stopped
yànzu nḕ	It's now	yā sàyā	He bought (it)
ya nā̀ gidā	He's home	yā yi yawā̀	There's (too) much

/ū/ - high back long vowel

sūnā nḕ	It's a name	yā dūbā̀	He looked for (it)
biyū nḕ	There are 2	yā hūtā̀	He rested
huɗū nḕ	There are 4	yā shūkā̀	He planted (it)
tū̀lū nḕ	It's a pitcher	ya nā̀ kūkā	He's crying
hū̀lā cḕ	It's a hat	ya nā̀ kàr̃ā̀tū	He's studying

/u/ - high back short vowel

ƙudā nē̂	It's a fly	yā wucē̂	He passed by
ukù nē	There are 3	yā gudù	He ran
dubū nē̂	There are 1,000	yā mutù	He died
mùtûm nē	He's a man	ya nā̂ kusā	He's close
dukà nē	That's all (of them)	ya nā̂ dà wùyā	It's difficult

/ō/ - mid back long vowel

dōkī̂ nē	It's a horse	yā zō	He came
mōtā̂ cē	It's a car	yā dāwō	He returned
gōmà nē	There are 10	yā kāwō	He brought (it)
tuwō nē̂	It's mush	ya nā̂ nōmā	He's farming
kō̂fī nē̂	It's coffee	ya nā̂ zàtō	He thinks . . .

/o/ - mid back short vowel

zo	Come here!
fìto	Come out!
shìgo	Come in!
ya nā sônsà	He wants it
òho	What do I care?

/ai/ - usually pronounced [əy]

kai nē̂	It's you (m.s.)	yā kai	He carried (it)
kâi nē	It's (one's) head	yā maimàitā	He mimicked (it)
faifai nē̂	It's a small round mat	bâ komai	All's well
aikī̂ nē	It's work	ya nā̂ dà râi	It's alive

/ai/ - often pronounced [ɛy]

daidai nē̂	It's alright	yā yi shaidā̂	He gave testimony
nī kaɗai nē̂	It's me alone	ya daidàitā	He straightened (thingS) up
yā rainā̂	He despised (it)	akwai lâifī	There's a fault

/əu/ - [ɐw]

saurō nē̂	It's a mosquito	yā hau	He mounted (it)
zaurē̂ nē	It's an entrance hut	yā zaunā̂	He sat down
ƙauyē̂ nē	It's a village	yā sàukā	He got down
dà sauƙī nē̂	It's easy	yā ɗaukā̂	He took
dà nauyī nē̂	It's heavy	yā ƙaurā	He moved away

Tone Recognition

Single high tone

yī	do	nā	I (completive)
bī	follow	kā	you (m.s. compl.)
cī	eat	kin	you (f.s. compl.)
jī	hear, sense	yā	he (compl.)
sō	want, like	tā	she (compl.)

Single falling tone

sâ	put	kyâu	visible goodness
fâm	pound (money)	nâ	I (future)
kâi	head	kâ	you (m.s. fut.)
râi	life	kyâ	you (f.s. fut.)
dâ	formerly	yâ	he (fut.)

Single low tone

mè	what?
wà	who?
mài	possessor of

High-high tone

gidā	compound	fushī	anger
rānā	sun	ruwā	water
uwā	mother	darē	night
barcī	sleep	tsuntsū	bird
tsōhō	old person	rawā	a dance

High-low tone

cikì	stomach	yātsà	finger
yārò	boy	haɓà	chin
ƙōfà	doorway	gēmù	beard
ƙarfè	metal	gāshì	hair
farcè	fingernail	ƙafà	leg

Low-high tone

rìgā	gown	fùrē	flower
àddā	machete	kwàdō	frog, lock
gàrī	town	ƙìrjī	chest
kàrē	dog	tsàdā	expensive
ƙùrā	dust	ƙàhō	horn

Falling-high tone

kûnnē - ear   râinā - my life
yâmmā - west, evening   tsûmmā - rag
ƙyûyā - laziness   mântā - forget
lâifī - fault   yârā - children
shâidā - inform   yâuwā - (favorable reply)

Low-low tones

àbù - thing
wànè - which?
yàushè - when?
yā̀yā̀ - how?

Low-falling tones

mùtûm - man

High-high-high tones

hanyōyī - roads   ƙōfōfī - doorways
fuskōkī - faces   tāsōshī - dishes
gaisuwā - greetings   mātōcī - cars
yā dāwō - he returned   laifōfī - faults
sun shigō - they entered   mun kāwō - we brought (it)

High-high-low tones

fātanyā̀ - hoe   gāfarā̀ - forgiveness
inuwā̀ - shade   kunnuwā̀ - ears
littāfī̀ - book   yārīnyā̀ - girl
lāfiyā̀ - wellness   igiyā̀ - rope
Jumma'à - Friday   bindigā̀ - gun

High-low-high tones

makṑyī - learner   zūcìyā - heart
gidā̀jē - compounds   tsuntsā̀yē - birds
hānkàlī - character   itā̀cē - wood, tree
kujḕrā - stool, chair   mutā̀nē - people
idā̀nū - eyes   ilìmī - knowledge

High-low-low tones

talàkā̀ - poor man
idònkà - your eye
yārònsà - his boy

Low-high-high tones

shìnkāfā - rice
àljīhū - pocket
ƙàrāmī - small
àlƙālī - judge
àbinci - food

ƙòƙārī - worthy attempt
tàimakō - help
kàsuwā - market
cìnikī - barter
dàriyā - laughter

Low-low-high tones

bìncìkē - investigate
gònàkī - farms
kùjèrū - chairs
àmfànī - usefulness
àshìrin - twenty

tàlàtin - thirty
àrbà'in - forty
shèkàrū - years
tàkàlmī - shoe
shùgàbā - leader

Low-high-low tones

bùkātà - need
Tàlātà - Tuesday
sàbūlù - soap
dàlīlì - reason
ƙànƙanè - small

làbārì - news
ìyālì - family
wàhalà - trouble
màganà - word
shèkarà - year

Low-low-low tones

àyàbà - banana
àkwàtì - box

Low-low-falling tones

Lìttìnîn - Monday
àsùbâ - dawn time
Àlhàmîs - Thursday

High-low-falling

ya nà sô - he wants (it)
mu nà yî - we do (it)
i nà jî - I'm listening

su nà bî - they're following
bā nà sô - I don't want (it)
bā yà jî - he doesn't understand (it)

High-falling-high

dāwôwā - returning
fitôwā - coming out
shigôwā - coming in
yā dâukē - it (rain) stopped
sun sâ shi - they appointed him
na yârā - belonging to children

Falling-high-high

nâ dāwō - I'll return
kâ sayō - you'll buy (it)
yâ sayar̃ - he'll sell (it)
zâi kāwō - he'll bring (it)
zân fitō - I'll come out
tâ shigō - she'll come in

Falling-high-low

mâ sāmù - we'll get (it)
sâ kōmâ - they'll return
zâi sanī̀ - he'll know
zân hūtā̀ - I'll rest
lâifinsà - his mistake
lâifimmù - our fault

Falling-low-high

zân shìgā - I'll enter
zâi tàfi - he'll go (away)
kyâ fìta - you (f.s.) will go out
zâi ìsā - it'll be enough
sâ sàyā - they'll buy (it)
zân sàukā - I'll dismount

Intonation Recognition

Narrative Intonation (utterances longer than three syllables)

Sequences of all high tones

nā dāwō gidānā.	I returned to my home.
yā kēwāyō birnī.	He circled the city.
sai sun zō gidānā.	Until they come to my house.

Sequences of high and low tones beginning with high

sai an jumā̀.	Until later.
yā zō lāfiyā̀.	He arrived safely.
yā bar̃ gidansà.	He left his home.
nā shigō wurinkà.	I entered your presence.

sun kōmā̀ gidā.	They returned home.
yā rasà kuɗī.	He lacked money.
ya nā̀ gidā.	He's at home.
yā shìga gidā.	He entered the compound.
su nā̀ cikin birnī.	They're in the city.
sun tàfi gidan sarkī.	They went to the chief's home.

sai kà tàfi.	You've got to go.
mu nā̀ dà shī.	We have it/some.
ya nā̀ dà àbinci.	He has food.
sun zō dàgà birnī.	They've come from the city.

ya nā̀ zuwā̀.	He's coming.
yā tàfi nḕ.	He went away.
yā sàyi gidansà.	He bought his home.
yā tàfi gidan Audù.	He went to Audu's home.

sarkin gàrimmù.	Chief of our town.
yā ɓatā̀ hanyā̀.	He lost his way.
ɗākìn ùbansà.	Hut of his father.
bābù gàjiyā̀.	There's no tiredness.
yā yi aikìnsà à ɗākìnsà.	He did his work in his hut.

yā tàfi kḕ nan.	He went away.
ya nā̀ dà hankàlī.	He's a respectworthy person.
mu nā̀ dāwō̂wā.	We're returning.

zân tàfi gàrī.	I'm going to town.
zân tàfi gàrī gṑbe.	I'll go to twon tomorrow.
zân tàfi gàrī gṑbe ìn sàukā.	I'll go to town tomorrow and stay (there).
zân tàfi gàrī gṑbe ìn sàuka à tashā̀.	I'll go to town tomorrow and alight at the station.
su nā̀ sôn aikī̀.	they like to work.
i nā̀ sônsà dà yawā̀.	I like it a lot.
ya nā̀ tàfiyā̀ à hankàlī.	He's moving along carefully.

Sequences of high and low tones beginning with low

gàrin sarkī.	Town of a chief.
shìga gidan sarkī.	Enter the chief's compound!
kà tàfi gidā.	Go home!
tàfi gidankà.	Go to your home!
mù jē mànà.	Let's go then!
wàtàkilà.	Maybe.
kā̀wo ìn ganī.	Bring it so I can see it!
sàuka kà tàfi.	Get down and go.
kà kāwō àbinci.	Bring the food.
tàfi àbinkà.	Scram!
shìga mù gan kà.	Come in so we can see you!
fàɗi lā̀bārìnkà.	Tell your story!
bàri mù ji lā̀bārìnkà.	Let's hear your story!
bàri mù yi aikìmmù dà wuri.	Let's do our work in a hurry.
bàri mù yi aikìmmù dà ƙarfimmù duka.	Let's do our work with all our strength.

Interrogative Intonation (utterances longer than three syllables)

Utterances with final high tone

su nā̀ aikī̀ nē?	Are they working?
yā iyà aikī̀ nē?	Can he do this work?
ya nā̀ aikī̀ à gidā?	Does he work at home?
zâi ci àbincimmù nē?	Will he eat our food?
ùbansà yā tàfi?	Did his father go away?
bà zâi dāwō ba?	Won't he return?
bài yi shì dà kyâu ba?	Didn't he do it well?
bà kà ga àmfā̀ninsà ba?	Don't you see it's usefulness?

Utterances with final low tone

ka nā̀ lāfiyā̀?	Are you well?
ya nā̀ gidansà?	He's at home?
zā sù tàfi nḕ?	Are they going away?
yā tàfi gidan sarkimmù?	He's gone to our chief's compound?
zâi dāwō wurimmù?	Will he return to us?
ya nā̀ dà àmfā̀nī nḕ?	Is it useful?
bā̂ shi dà kyâu?	It's not good?
bā yā̀ sônsà?	Doesn't he want/like it?
yā tàfi dà yāròǹsà?	He took his boy with him?

Utterances which include a question word

inā kwānā?	How'd you sleep?
inā yā̂rā?	How are the children?
wā̀nē nḕ ya zō?	Who came?
yàushè zâi dāwō?	When will he come?

kuɗinsà nawà nē?	How much is its price?
ìnā zā mù tàfi?	Where shall we go?
ìnā hanyàr̃ kā̀suwā?	Where's the road to market?
mḕ sūnansà nē?	What's it/he called?

ìnā ìyālī̀.?	How's the family?
yā̀yā̀ aikī̀.?	How's (your) work?
kā sā̀mi nawà.?	How many did you get?
mḕ su kḕ sō̂.?	What do they want?
dom mḕ zā kà tàfi yâu.?	Why are you going today?
yàushè zâi fārā̀ aikī̀.?	When will he begin work?

Vocative Intonation

Mūsā!	Moses!
Àlī, kà zō!	Ali, come!
zō nân Mūsā!	Come here Mamman!
maràbā dà zuwànkà, Ā̀dàmū.	Welcome, Adamu.

Audù.	Audu!
yārṑ, tàfi àbinkà.	Kid, scram!
sàlāmù àlaikùn, Gar̃bà.	Greetings, Garba.

LESSON I - How Do You Do?

BASIC DIALOG

*1. sànnu.	Hi!
*2. sànnu (dai).	Hi (in reply).
dai	(particle indicating emphasis)
3. lāfiyā̀?	Are you well?
lāfiyā̀ (f)	(state of) well-being, health
4. lāfiyā (lau).	I'm (very) well.
lau	very (form of ƙalau).
5. ìnā gàjiyā̀.?	How's the tiredness?
ìnā	where?
gàjiyā̀ (f)	tiredness.
*6. bā̂ gàjiyā̀.	Okay.
bā̂/bābù	V there's none (non-aspect verbal)
7. ìnā lā̀bārī̀.?	What's the news?
lā̀bārī̀	news, story
8. (lā̀bārī̀) sai àlhērī̀.	The news is good
sai	only, except
àlhērī̀	goodness
*9. tṑ mādàllā.	Fine!
tṑ/tō̂	(particle indicating assent)
mādàllā	fine, praise God
10. sai an jumā̀.	See you later.
an	(impersonal completive person-aspect indicator)
jumā̀	V wait awhile
*11. yâuwā, sai an jumā̀.	Okay, see you later.
yâuwā/yâuwa	(particle indicating agreement or enthusiasm)

Supplementary Expressions

*12. yâuwa sànnu	(appropriate reply to any greeting involving sànnu)

CONVERSATIONS

Audù	Bellò
sànnu.	sànnu dai.
lāfiyā̀?	lāfiyā̀ lau.
ìnā gàjiyā̀.?	bā̂ gàjiyā̀.
ìnā lā̀bārī̀.?	lā̀bārī̀ sai àlhērī̀.
tṑ mādàllā, sai an jumā̀	yâuwā, sai an jumā̀

Àlī	Īsā
sànnu.	yâuwa sànnu.
lāfiyā̀?	lāfiyā̀.
ìnā gàjiyā̀.?	bābù gàjiyā̀.
ìnā lā̀bārī̀.?	sai àlhērī̀.
mādàllā sai an jumā̀	tṑ sai an jumā̀
yâuwā	

NOTES

Basic Dialog

1. Note on Greetings - as two people of the same sex greet each other they usually shake hands - holding each others hand for a moment - then release hands while each touches his chest with his fingertips. They then shake hands again and retouch their chests in the same manner. All this goes on while they speak. Have your informant teach you how.
2. The dai is optional (as are also the expressions in parentheses in B.D. 4 and 8) but usually employed.
6. Lit: 'there is no tiredness.'
9. tṑ is usually employed when there is no pause between it and the following word. If there is to be a pause tō̂ is used instead.
11. Lit: 'until one has waited awhile.'

Supplementary Expressions

12. yâuwa - the final -a shortens if there is no pause before the following word. This expression is at least as common as B.D. 2 as a reply to sànnu.

GRAMMAR

1.1 Word Classes

Hausa words may be divided into three broad categories: Nominals, Verbals, Particles.

Nominals include several types of Nouns and Pronouns. Verbals include Verbs, Specialized Verbals, and Non-Aspect Verbals. Particles include a miscellaneous assortment of smaller word classes such as e.g.- Relaters (including what are traditionally referred to as prepositions, conjunctions, etc.), Negatives, Person-Aspect, Indicators, etc.

1.2 Initial Glottal Stop

The glottal stop occurs predictably at the beginning of every word starting with a vowel. That is, technically a word like ùbā, 'father' does not start with a vowel, but with the glottal stop and might well be spelled, 'ùbā. Since, however, the presence of the glottal stop is predictable in this position, it is not felt necessary to write it.

A similar phenomenon occurs in American English at the beginning of an utterance, though not elsewhere, except in very deliberate speech. For example, the English sentence: "if I go tomorrow, I won't be able to meet him", would typically include an initial glottal stop at the start of the word 'if', but not at the start of the other words in the utterance which begin with vowels. A Hausa utterance such as: ìdan bàn ga àmfā̀nin aikìn Audù ba, bà zân aikḕ shì ba, 'if I don't see the value of Audu's work, I won't send him', however, requires the presence of an initial glottal stop in every word beginning with a vowel.

DRILLS

1. Consonant Discrimination

/b/ versus /ɓ/

Minimal Pairs

a line -	bātà	ɓātà	- spoiled
young palm -	kabà	kaɓà	- put to lips
come, come! -	habà	haɓà	- chin
leave it -	bàri	ɓàri	- dropping
locust -	bābè	ɓāɓè	- quarrelled

Same - Different Drill

1.	daɓà haɓà	S		6.	kabà	bàllē	S
2.	ɓātà bātà	D		7.	ɓātà	ɓārà	S
3.	zā̀bī bā̀ra	S		8.	ɓullō	bābè	D
4.	bābè ɓāɓè	D		9.	bàri	haɓà	D
5.	haɓà habà	D		10.	ɓaunā	zā̀ɓi	S

/d/ versus /ɗ/

Minimal Pairs

mixed	- dāmè	ɗāmè	- tighten (belt)
chief's house	- fādâ	fāɗâ	- fell into
pounded	- dakà	ɗakà	- in a hut
if	- kàdan	kàɗan	- small
alright	- daidai	ɗaiɗai	- one by one

Same - Different Drill

1.	ɗāmè	dakà	S	6.	hū̀ɗā	fāɗâ	S
2.	kàɗan	fāɗâ	S	7.	ɗaiɗai	digâ	D
3.	dafâ	ɗafâ	D	8.	kàɗan	kàɗan	S
4.	ɗāmè	kàdan	D	9.	fāɗâ	fādâ	D
5.	ɗaiɗai	ɗaiɗai	D	10.	yāɗî	ɗā̀kī	D

/k/ versus /ƙ/

Minimal Pairs

lock	- kullḕ	ƙullḕ	- to knot
get stuck	- kafḕ	ƙafḕ	- (river) dry up
wharf	- kwā̀tā	ƙwā̀tā	- take by force
establish	- kafà	ƙafà	- leg
mouth	- bā̀kī	bā̀ƙī	- newcomers
change	- sākḕ	sāƙḕ	- weave all of

Same - Different Drill

1.	kafà kafà	S		6.	ƙullè kullè	D
2.	bā̀ƙī ƙwā̀tā	S		7.	ƙwā̀tā ƙwā̀tā	S
3.	sāƙḕ kullè	D		8.	makà ƙafà	D
4.	hakà haƙà	D		9.	kafà sākḕ	S
5.	ƙā̀rā bā̀kī	D		10.	bā̀kī bā̀ƙī	D

/s/ versus /ts/

Minimal Pairs

chief	- sarkī	tsarkī	- cleanness
slashed	- sārḕ	tsārḕ	- arranged completely
quickness	- saurī	tsaurī	- native steel
cleaned out	- yāsà	yātsà	- finger
scratching	- sūsà	tsūtsà	- worm

Same - Different Drill

1.	saurī tsaurī	D		6.	sūsà tsūtsà	D
2.	yāsà sūsà	S		7.	sā̀rē tsārḕ	D
3.	katsà kasà	D		8.	tsarkī tsaurī	S
4.	tsā̀mē tsā̀mē	S		9.	tsōtsà sōsà	D
5.	tsàkī saurī	D		10.	sarkī tsarkī	D

Presence or Absence of /'/ or /'y/

Same - Different Drill

put - sā̂	1	sā'ā̀ - luck	D
daughter - 'yā	2	yā - he (completive)	D
work - aikī̀	3	idṑ - eye	S
no - ā̀'a	4	Allā̀ - God	S
he (completive) - yā	5	'yā - daughter	D
preaching - wa'àzī	6	àddu'â - prayer	S
offspring - 'yā'yā	7	yā̀yā̀ - how?	D
boy - yārṑ	8	arō - loan (not money)	D
they (future) - sā̂	9	yā̂ - he (future)	S
three - ukù	10	sā'ī̀ - time	S

/l/ versus /r/

Minimal Pairs

a charm	- lāyâ	rāyâ - give life
quietly (ideophone)	- lif	rif - fully (ideophone)
go far	- lūlâ	rūlâ - ruler
man's name	- Sālḕ	sārḕ - fell tree
open (eyes) wide	- tālḕ	tārḕ - collect completely

Same - Different Drill

1.	lāyâ rif	D	6.	lāyà tālḕ	S
2.	sārḕ tālḕ	D	7.	lau r̃au	D
3.	rūlâ rūlâ	S	8.	tārḕ tārḕ	S
4.	rif lif	D	9.	lif ràunī	D
5.	rāyâ lūlâ	D	10.	Sālḕ sārḕ	D

/r/ versus /r̃/

Minimal Pairs

servant	- barā̀	bar̃ā̀ - begging
small glass bottle	- ƙarau	ƙar̃au - thoroughly (ideophone)
kind of dried fish	- sā̀rō	sā̀r̃ō - type of gown

Same - Different Drill

1. barā̀ s̈ā̀r̃ō D
2. yārṑ ƙarau S
3. bar̃ā̀ sā̀r̃ō S
4. bàri bàr̃ shi D
5. ƙar̃au ƙarau D

Single verses Doubled Consonants

Minimal Pairs

hammar - hamā̀ hammā̀ - yawning
knock over - ƙyalḕ ƙyallḕ - squint
measure - gwadā̀ gwaddā̀ - pawpaw (Sk.)
cudgel - gwamā gwammā - small bundle of corn
for us - manà mannà - press against

Same - Different Drill

1. hammā̀ hammā̀ S
2. ƙyallḕ ƙyallḕ S
3. mannà gwadā̀ D
4. hamā̀ hannū D
5. àllō Allā̀ S
6. sallā̀ gaggā̀ S
7. gwamā gwaddā̀ D
8. ƙyallḕ hannū S
9. mannà manà D
10. sàlāmā̀ sàllamā̀ D

2. Tone Discrimination

Single high tone versus single falling tone

Minimal Pairs

drink - shā shā̂ - drinking
want - sō sō̂ - wanting
make, do - yī yī̂ - doing
sense, hear - jī jī̂ - hearing, sensing
he (completive) - yā yā̂ - he (future)

Same - Different Drill

1. jā sā̂ D
2. yī̂ jī̂ S
3. yā shā S
4. sō sō̂ D
5. shā̂ yā̂ S
6. jī̂ jī D
7. bā sō S
8. yī yī̂ D
9. yā̂ yā D
10. jī̂ shā̂ S

High-high tones versus high-low tones

Minimal Pairs

inside - cikī   cikī̀ - stomach
crying - kūkā   kūkā̀ - baobab tree
anger - haushī   haushī̀- barking
wideness - fādī   fādī̀ - fall
fortune telling - dūbā   dūbā̀ - look

Same - Different Drill

1. kūkā dūbā S
2. cikī̀ cikī D
3. lallē lallḕ D
4. yāwṑ dāwō D
5. dūbā̀ fādī̀ S
6. cikī cikī S
7. haushī haushī̀ D
8. fādī̀ fādī̀ S
9. tsērē tsērḕ D
10. kūkā̀ kūkā D

High-high tones versus low-high tones

Minimal or Near Minimal Pairs

women - mātā   mā̀tā - woman
raking farm - yāyā   yā̀yā - elder brother
spears - māsū   mā̀su - plur. of mài
enter - shigō   shìgo - enter!
bring - kāwō   kā̀wo - bring (it)!

Same - Differnt Drill

1. shìgo kā̀wo S
2. māsū māsū S
3. mā̀tā mātā D
4. yāyā yā̀yā D
5. fitō fìto D
6. kā̀wo dā̀wo S
7. mātā mātā S
8. shìgo shigō D
9. kōmō kṑmo D
10. mā̀su māsū D

High-high tones versus falling-high tones

Near Minimal Pairs

arm - hannū   kûnnē - ear
sharpness - kaifī   lâifī - fault
preparing thatch - yantā   'yântā - free (slave)
cry out - ƙārā   yā̂rā - children

Same - Different Drill

1. yantā ƙārā S
2. yā̂rā kûnnē S
3. 'yântā yantā D
4. hannū kûnnē D
5. mântā lâifī S
6. yā̂rā tsûmmā S
7. kaifī shâidā D
8. ƙārā mātā S
9. ƙyū̂yā yantā D
10. fādī lâifī D

High-low tones versus low-high tones

Minimal or Near Minimal Pairs

particle of assent - na'àm nà'am - reply to a call
be full - cikā̀ cìka - get full
hair - gāshī̀ gā̀ shi - there it is
money debt - bāshī̀ bā̀ shi - give (it) to him
kill - kashḕ kàshe - kill (it)!

Same - Different Drill

1. bāshī̀ gāshī̀ S
2. nà'am kashḕ D
3. hūhū̀ hū̀hū D
4. cìkä cikā̀ D
5. gādṑ tārā̀ S
6. nūnā̀ nūnā̀ D
7. sāmù cikā̀ S
8. nà'am na'àm D
9. yārṑ yāwṑ S
10. gā̀ shi gāshī̀ D

Falling-high tones versus low-high tones

Near Minimal Pairs

west, evening - yâmmā mànnā - press (it)!
(reply to greeting) - yâuwā sàukā - get down
(rain) stopped - ɗâukē ɗàuka - pick (it) up!

Same - Different Drill

1. yâuwā yâmmā S
2. ɗàukā ɗâukē D
3. yâmmā sàukā D
4. mànnā sàukā S
5. ɗàukā yâmmā D

Falling-high tones versus high-low tones

Minimal or Near Minimal Pairs

inform - shâidā   shaidā̀ - testimony
my life - râinā   rainā̀ - despise
ear - kûnnē   kunnā̀ - light (lamp)
children - yā̂rā   yārṑ - boy
forget - mântā   hantā̀ - liver

Same - Different Drill

1. rainā̀ râinā D
2. 'yântā mântā S
3. tsûmmā ƙyū̂yā S
4. yārṑ yā̂rā D
5. shâidā shaidā̀ D
6. hantā̀ kunnā̀ S
7. yâmmā hammā̂ D
8. shaidā̀ rainā̀ S
9. lâifī shâidā S
10. kunnā̀ kûnnē D

High-high-high tones versus high-high-low tones

Same - Different Drill

1. hanyōyī littā̀fī D
2. lāfiyā̀ igiyā̀ S
3. gaisuwā laifōfī S
4. fātanyā̀ yārīnyā̀ S
5. inuwā̀ gaisuwā D
6. fuskōkī kunnuwā̀ D
7. mun kōmō mun kōmā̀ D
8. Jumma'à bindigā̀ S
9. fātanyā̀ mātōcī D
10. gaisuwā kunnuwā̀ D

High-high-high tones versus high-low-high tones

Same - Different Drill

1. itā̀cē mutā̀nē S
2. gidā̀jē ƙōfōfī D
3. azancī hānkàlī D
4. idā̀nū ilìmī S
5. Tūr̃ancī hanyōyī S
6. kēwā̀yō tsuntsā̀yē D
7. kujê̄rā gānuwā D
8. gaisuwā zūciyā D
9. makṑyī fuskōkī D
10. ilìmī hānkàlī S

High-high-high tones versus low-high-high tones

Same - Different Drill

1.	ƙṑƙarī	fuskōkī	D	6.	shìnkāfā	dā̀riyā	S
2.	mātōcī	tāyōyī	S	7.	àlƙālī	ƙṑƙarī	S
3.	hanyōyī	cìnikī	D	8.	gaisuwā	kā̀suwā	D
4.	ƙàrāmī	tàimakō	S	9.	yā dāwō	yà dāwō	D
5.	tāsōshī	àbinci	D	10.	dā̀riyā	gānuwā	D

Low-high-high tones versus low-low-high tones

Same - Different Drill

1.	àshìrin	tàlā̀tin	S	6.	shìnkāfā	dā̀riyā	S
2.	shḕkā̀rū	àljīhū	D	7.	àlƙālī	ƙṑƙarī	S
3.	ƙàrāmī	àmfā̀nī	D	8.	bìncìkē	kā̀suwā	D
4.	cìnikī	àlƙālī	S	9.	tàkàlmī	yà dāwō	D
5.	shū̀gàbā	shìnkāfā	D	10.	dā̀riyā	shḕkā̀rū	D

High-high-low tones versus low-high-low tones

Same - Different Drill

1.	bùkātā̀	inuwā̀	D	6.	lāfiyā̀	igiyā̀	S
2.	sā̀bū̀lū	wàhalā̀	S	7.	littāfī̀	lā̀bārī̀	D
3.	màganā̀	fātanyā̀	D	8.	bindigā̀	kunnuwā̀	S
4.	yārīnyā̀	ƙànƙanḕ	D	9.	wàhalā̀	màganā̀	S
5.	shḕkarā̀	gā̀farā̀	D	10.	igiyā̀	iyālī̀	D

Low-low-high tones versus low-low-falling tones

Same - Different Drill

1.	bìncìkē	àmfā̀nī	S	6.	àrbà'in	Àlhàmîs	D
2.	àshìrin	Lìttìnîn	D	7.	àsū̀bā̂	tā̀kàlmī	D
3.	shḕkā̀rū	kùjḕrū	S	8.	Àlhàmîs	Lìttìnîn	S
4.	àsū̀bā̂	shū̀gàbā	D	9.	àmfā̀nī	tàlā̀tin	S
5.	Lìttìnîn	àsū̀bā̂	S	10.	shḕkā̀rū	àsū̀bā̂	D

3. Consonant Production. Learn to produce the following utterances to your informant's satisfaction. Concentrate on mastering the consonant indicated at the top of each column.

/ɓ/

1. ɓāwō nḕ	it's bark/rind
2. ɓaunā cḕ	it's a (dwarf) buffalo.
3. haɓā̀ cē	it's a chin
4. lēɓḕ nē	it's a lip
5. gaɓā̀ cē	it's a joint (of body)
6. yā ɓōyḕ	he hid it
7. yā ɓātā̀	it spoiled
8. yā zā̀ɓā	he chose (it)
9. yā taɓā̀	he touched (it)
10. yā daɓā̀	he beat (the floor)
11. yā yi yā̀ɓē	he plastered (wall)
12. yā yi ɓàntī	he made ɓanti cloth
13. yā yi maɓōyī	he made a hiding place
14. yā yi jìɓī	he perspired
15. yā yi ɓāɓātū	he was shouting loudly

/ɗ/

1. kuɗī nḕ	it's money
2. kwā̀ɗō nḕ	it's a frog
3. ɗākī̀ nē	it's a hut
4. ɗā nḕ	he's a son
5. ɗanyē nḕ	it's raw/uncooked
6. yā ɗinkḕ	he sewed it
7. yā ɗēbḕ	he removed it
8. yā ɗagā̀	he lifted it
9. yā daɗḕ	he spent a long time
10. yā ɗaukā̀	he picked it up
11. yā yi ɗācī	it's bitter
12. yā yi faɗā̀	he picked a fight
13. yā yi ɗùmī	it got warm (food, water)
14. yā yi dauɗā̀	it got dirty
15. yā yi dāɗī	it's pleasant

/ƙ/

1. zāƙī nḕ	it's sweet
2. ƙōfā̀ cē	it's a doorway
3. ƙānḕ nē	he's a younger brother
4. ƙàfō nḕ	it's a horn
5. ƙauyḕ nē	it's a village
6. yā ƙī	he refused/hated it
7. yā ƙṑshī	he is full (of food)
8. yā ƙafḕ	it (river) dried up
9. yā ƙāgḕ	he invented it
10. yā ƙwācḕ	he took (it) by force
11. yā yi ƙalau	it's spotless, fine
12. yā yi ƙanshī	it has a pleasant smell
13. yā yi ƙulī-ƙulī	he made small fried cakes
14. yā yi ƙyûyā	he was lazy
15. yā yi ƙànƙanḕ	it's small

/ts/

1. tsāfī̀ nē	it's a fetish
2. tsādā̀ cē	it's a kind of fruit tree
3. tsā̀kō nḕ	it's a chick
4. yātsā̀ nē	it's a finger
5. tsūtsā̀ cē	it's a worm
6. yā mātsā̀	he squeezed it
7. yā tsūfā	he got old
8. yā nūtsḕ	he sank in the water
9. yā tsinkḕ	it (rope) snapped
10. yā tsayā̀	he stopped
11. yā yi tsāmī	it's sour
12. yā yi tsā̀dā	it's expensive
13. yā yi tsī̀yā	he's quarrelsome
14. yā yi tsawō	it's long
15. yā yi tsàmmānī̀	he thought

/'y/ and /'/

1. 'yāta cḕ	she's my daughter
2. sā'ā̀ nē	it's luck
3. nà'am	(reply to a call)

4.	ukù	three
5.	sā'ī̀	time
6.	ā'à	no
7.	ya nā̀ ī̀'ī̀nā	he stutters
8.	'yam mātā nḕ	they're young women
9.	yā yi àddū'à	he prayed
10.	sā'ànan	then
11.	'yā'yā nḕ	they're children
12.	ɗan'ūwāna nḕ	he's my brother
13.	'yan sàndā nḕ	they're policemen
14.	wa'àzī nḕ	it's preaching
15.	yā 'yântā shi	he freed him (slave)

/r/

1.	yārṑ nē	he's a boy
2.	rāmī̀ nē	it's a hole
3.	birī̀ nē	it's a monkey
4.	gàrī nḕ	it's the town
5.	wurī nḕ	it's the place
6.	yā barī̀	he left it
7.	yā rufḕ	he closed it
8.	yā rā̀yu	he prospered
9.	yā rasā̀	he lacked it
10.	yā rainā̀	he despised (it)
11.	yā yi rānā	it's getting hot
12.	yā yi rabī̀	it's half
13.	yā yi rawā	he danced
14.	yā yi darē	it's getting toward night
15.	yā yi rībā̀	he made a profit

1

/r̃/

1. mur̃fū̀ nē	it's a stove
2. gàr̃mā cḕ	it's a plow
3. tur̃mī nḕ	it's a mortar
4. sā̀r̃ō nḕ	it's a type of gown
5. kàr̃ā̀tū nḕ	it's reading (learning)
6. yā har̃bḕ	he shot it
7. yā far̃kā̀	he awakened
8. yā gir̃bḕ	he harvested (it)
9. yā kar̃yḕ	it snapped
10. yā nar̃kḕ	it melted
11. yā yi mur̃nā̀	he was happy
12. yā yi bar̃cī	he slept
13. yā yi r̃ùbū̀tū	he wrote
14. yā yi far̃tanyā̀	he made a hoe
15. yā yi mar̃ā̀bā	he welcomed (them)

LESSON II - Good Morning/Afternoon.

BASIC DIALOG

1. ìnā kwānā?	How did you sleep?
kwānā	nighttime; V spend the night.
2. lāfiyā̀.	Fine.

---

*3. bar̃kā̀ dà kwānā.	Good morning.
dà	with, and
bar̃kā̀	greetings (= sànnu).
4. bar̃kā̀ kàdai.	Greetings (in reply).
kàdai	(formulaic - used only in this context).
5. kwal lāfiyā̀?	Did you sleep well?
kwal	(the form of kwānā used with lāfiyā̀)
6. lāfiyā̀ (dai).	Very well.
*7. ìnā gidā?	How's (your) family?
gidā	house, compound.
8. (gidā) lāfiyā̀.	(The family is) well.
9. ìnā aikī̀.?	How's (your) work?
aikī̀	work.
10. (aikī̀) dà gṑdiyā.	(I'm) grateful (to God for it).
gṑdiyā (f)	thankfulness, gratefulness.

---

11. sai gṑbe.	See you tomorrow.
gṑbe	tomorrow.
*12. tṑ Allā̀ yà kai mù.	Fine, may God bring it to pass.
Allā̀ (Allā̀h)	God.
yà	may he (subjunctive aspect).
kai	carry, take.
mu/mù	us.
13. ā̀min	May it be so, amen.

Supplementary Expressions

*14. sai dà sāfē.	See you in the morning.
sāfē	morning.
15. ìnā wunī̀.?	How's (your) day (going)?
wunī̀/yinī̀	period of daylight; V spend the day.
16. bar̃kā̀ dà rānā.	Greetings (in mid-day).
rānā (f)	sun, day, heat of the day.
17. bar̃kā̀ dà yâmmā.	Good evening.
yâmmā	west, late afternoon - early evening.
18. sai dà yâmmā.	See you this evening.

CONVERSATIONS

Mūsā	I	Gar̃bà
ìnā kwānā?		lāfiyā̀.
ìnā gàjiyā̀.?		bā̂ gàjiyā̀.
gidā lāfiyā̀?		lāfiyā̀ lau.
mādàllā, sai an jumā̀.		yâuwā, sai an jumā̀.

Ā̀dàmu	II	Yūsufù
bar̃kā̀ dà kwānā.		bar̃kā̀ kàdai.
kwal lāfiyā̀?		lāfiyā̀ dai.
ìnā gidā?		lāfiyā̀.
ìnā aikī̀.?		aikī̀ dà gṑdiyā.
tṑ mādàllā, sai dà yâmmā.		tṑ sai dà yâmmā.

Ùsmā̂n	III	Bàlā
ìnā wunī̀.?		lāfiyā̀.
ìnā gàjiyā̀.?		bā gàjiyā̀.
ìnā lā̀bārī̀.?		lābārī̀ sai àlhērī̀.
mādàllā, sai gṑbe.		tō Allā yà kai mù.
ā̀min.		

Daudà	IV	Jā̀tau
bar̃kā̀ dà rānā.		yâuwā, baƙā̀ dai.
ìnā wunī.?		lā̀fiyā.
ìnā gàjiyā̀.?		bā̂ gàjiyā̀.
tṑ sai dà yâmmā.		mādàllā.

*Hā̀wā	V	*Aùdī
bar̃kā̀ dà yâmmā.		bar̃kā̀ dai.
ìnā wunī.?		lāfiyā̀.
ìnā lā̀bā̀rī.?		sai àlhērī̀.
gidā lāfiyā̀?		lāfiyā̀ lau.
mādàllā, sai dà sāfē.		tṑ Allā̀ yà kai mì.
ā̀min		

Not infrequently the greeting situation will include a second series of greetings initiated by the second person after the series initiated by the first person is completed, e.g.-

Mammàn	VI	Sulè
bar̃kā̀ dà rānā.		yâuwā, bar̃kā̀ dai.
ìnā gàjiyā̀.?		bā̂ gàjiyā̀.
gidā lāfiyā̀?		lāfiyā̀ lau.
tṑ mādàllā.		yâuwā, ìnā wunī.?
lāfiyā̀.		ìnā gàjiyā.?
bā̂ gàjiyā̀.		ìnā aikī.?
aikī̀ dà gṑdiyā.		mādàllā, sai an jumā̀.
yâuwā, sai an jumā̀.		

Bā̀ƙo	VII	Yāƙùb
sànnu.		yâuwa sànnu.
lāfiyā̀?		lāfiyā̀ lau.
ìnā gidā̀?		lāfiyā̀.
ìnā aikī̀.?		dà gṑdiyā.
mādàllā.		tṑ bar̃kā̀ dà yâmmā.
bar̃kā̀ dai.		ìnā gàjiyā̀.?
bā̂ gàjiyā̀.		gidā lāfiyā̀?
lāfiyā̀ lau.		mādàllā, sai gṑbe.
yâuwā, Allā̀ yà kai mì.		

NOTES

Basic Dialog

3. bar̃kā̂ and sànnu are pretty much equivalent in meaning but bar̃kā̂ often implies a greater familiarity between the participants in a greeting situation and tends to be used to the exclusion of sànnu between close friends. In certain greetings e.g.- sànnu/bar̃kā̂ dà aikī̂, sànnu/bar̃kā̂ dà zuwā̂ (see lesson III Basic Dialog 4, 11, 12) bar̃kā̂ and sànnu are interchangeable. In the greetings where bar̃kā̂ occurs in this lesson and sànnu occurs in lesson I, the alternative word is much less natural whether the participants are close friends or not.

7. gidā refers to the physical building(s) comprising the compound (= home) but is employed in this greeting to mean 'family, members of the household.'

12. Literally - 'fine, God may he carry us (that far),' i.e.- may he safely convey us through the time and space between us and the proposed meeting tomorrow.

14. Greetings involving kwānā or sāfē are appropriate only before 9-10 a.m.
The greeting ìnā wunī̂ is appropriate after about 10 a.m.
Greetings involving rānā are appropriate from about 11 a.m. to 2 p.m.
Greetings involving yâmmā are appropriate from about 5 p.m. to 7 p.m.

Conversations

V These are women's names.

GRAMMAR

2.1 Short /a/ Pronounced as [ɛ]

/a/ is frequently pronounced like the e in bet when preceded by a palatal (y, j, c, sh) or followed by a syllable which contains /i/ or /e/, e.g.-

sai, 'until' is usually pronounced [sɛi]
yànzu, 'now', is usually pronounced [yɛ̀nzu]
ragè, 'reduce', is often pronounced [rɛgè]
darē, 'night', is usually pronounced [dɛrē]
canjì, 'change', is usually pronounced [cɛnjì]

2.2 Verbs and Person-Aspect Indicators

Hausa verbals are, as pointed out in lesson I (section 1.1), divisible into three subclasses: verbs, specialized verbals, and non-aspect verbals. Of these subclasses that labeled "verbs" is by far the largest.

One of the most important characteristics of verbs is that they are typically preceded in the clause by particles here termed "person-aspect indicators." These particles indicate the person and the aspect (see 2.3) of the action specified by the verb.

Person-aspect indicators have occurred so far in --

lesson I, B.D. 10: sai an jumā̀
lesson II, B.D. 12: Allā̀ yà kai mù

Note that the person-aspect indicator is required even when there is a noun subject expressed (as in lesson II, B.D. 12 above).

Much more will be said concerning person-aspect indicators in subsequent lessons.

2.3 Aspect

Different languages emphasize different things by means of roughly equivalent types of constructions. English, for example, emphasizes the time (tense) of the action in the utterance 'he came.' The equivalent utterance in Hausa (yā zō), however, though it would ordinarily be translated as 'he came,' emphasizes not the time (past tense) but the kind (completed aspect of the action.)

The Hausa expression indicates that the action is regarded as complete at the time of the utterance, leaving it to the context to indicate the time of the action. For example, gṑbe wàr̃hakà ya zō means 'tomorrow at this time he came (i.e. - he will have come).'

This and thousands of other similar examples have led the best Hausa analysts to conclude that the Hausa emphasis on the kind (aspect) of the action is basically different from the emphasis in English (and other European languages) on the time (tense) of the action and should, therefore, be referred to by a different name.

The term "aspect" is, therefore, employed throughout these lessons both for the sake of technical correctness and to reinforce pedagogically a major difference between Hausa and English.

DRILLS

1. Vowel Discrimination

/ī/ versus /i/

Minimal or Near Minimal Pairs

grandchild	jīkā̀	jiƙā̀	moisten
kapok tree	rīnī	rinì	dyeīng
money-profit	rībā̀	riɓà	multiply
gown	rī̀gā	rigā	already done
anger	haushī	haushī̀	bark (of dog)

Same - Different Drill

1.	idṑ	īkṑ	D
2.	rī̀gā	rigā	D
3.	jīkā̀	rībā̀	S
4.	fìta	shìga	S
5.	nīsā	gidā	D
6.	rīmī	rinì	D
7.	shī nḕ	tī̂ nē	S
8.	fìta	cīwṑ	D
9.	cikī	jinī	S
10.	haushī	haushì	D

/ē/ versus /e/

Minimal or Near Minimal Pairs

who is it?	wā̀ nē	wànè	which?

Same - Different Drill: /ē/ versus /e/

1.	lḕmō	leccà	D
2.	gānḕ	lēɓḕ	S
3.	edità	gēmù	D
4.	fētùr̃	tēbùr̃	S
5.	màcè	yaùshè	S
6.	ferḕ	en'ḕ	S
7.	mḕnēnḕ	lēɓḕ nē	S
8.	nēmā	edità	D
9.	fensìr̃	fētùr̃	D
10.	gānḕ	aurē	S

/ā/ versus /a/

Minimal Pairs

flour	gā̀rī	gàrī	town
palm of hand	tā̀fi	tàfi	go
she-ass	jā̀kā	jàkā	bag
spoiled	ɓātā̀	ɓatā̀	get lost
postpone	fāsā̀	fasā̀	shatter

Same - Different Drill

1.	ɓā̀tā	fāsā̀	S	6.	fashī̀	ɓatā̀	S
2.	tàfi	gàrī	S	7.	kāmā̀	hanā̀	D
3.	jā̀kā	jàkā	D	8.	tàfi	tā̀fi	D
4.	tā̀fi	ɓātā̀	S	9.	bā̀kī	baƙī	D
5.	matsā̀	mātsā̀	D	10.	gā̀rī	gàrī	D

/ū/ versus /u/

Minimal or Near Minimal Pairs

beating	dūkā̀	dukà	all
burn completely	hūrè	hurè	do first weeding
hit	mūƙā̀	mukà	we (transform completive)
sharpen	kūɗā̀	ƙudā	a fly
Moses	Mūsā	musā̀	contradict

Same - Different Drill

1.	Mūsā	ƙudā	D	6.	tsûmmā	kûnnē	S
2.	hurè	musā̀	S	7.	hūrè	hurè	D
3.	dukà	dūkà	D	8.	hujjā̀	wùyā	S
4.	kūɗā̀	dukà	D	9.	musā̀	Mūsā	D
5.	sūnā	kūrā	S	10.	dubū	hudū	S

/ō/ versus /o/

Minimal or Near Minimal Pairs

come	zō	zo	come!
come out	fitō	fìto	come out!
wanting	sō̂	sôn...	wanting...
enter	shigō	shìgo	enter!

2

Same - Different Drill

1. fìto shìgo S
2. zō zo D
3. shigō sō S
4. zo fìto S
5. shìgo shigō D

/ō/ versus /au/

Minimal or Near Minimal Pairs

(rectangular) hut - sōrō   saurō - mosquito(s)
dig up - tōnā̀   taunā̀ - chewed
fry - tōyḕ   tauyḕ - shrink
type of hair-do - dōkā̀   ɗaukā̀ - pick up
come - zō   yâu - today

Same - Different Drill

1. zaurḕ zōbḕ D
2. taunā̀ tauyḕ S
3. kṑfī ràunī D
4. sauƙī laushī S
5. sōrō saurō D
6. hau zō D
7. kallō ƙalau D
8. tōnā̀ tōnā̀ S
9. yâu hau S
10. dōkā̀ ɗaukā̀ D

/ē/ versus /ai/ (pronounced as [ɛi])

Minimal or Near Minimal Pairs

you (f.s.) - kē   sai - except
deaf mute - bēbē   daidai - alright
flee - shēƙā̀   shaidā̀ - give testimony
sing - rērā̀   rainā̀ - despise
bicycle - kḕkē   àkwai - there is

Same - Different Drill

1. sai dai S
2. kaɗai àkwai S
3. bēbē daidai D
4. shaidā̀ rainā̀ S
5. kē sai D
6. rainā̀ rērā̀ D
7. kḕkē bēbē S
8. daidai shēgḕ D
9. shēƙā̀ shaidā̀ D
10. àkwai kḕkē D

2. Intonation Discrimination

a. Drill I

1.	lāfiyā̀.	lāfiyā̀.	S
2.	kā zō nḕ?	kā zō nḕ.	D
3.	yā tàfi.	yā tàfi?	D
4.	zâ mu.	zâ mu.	S
5.	lāfiyā̀?	lāfiyā̀.	D
6.	faifai nḕ.	faifai nḕ?	D
7.	ɗākī̀ nē?	ɗākī̀ nē?	S
8.	birī̀ nē?	birī̀ nē?	S
9.	gēmū̀ nē.	gēmū̀ nē?	D
10.	yātsā̀ nē?	yātsā̀ nē.	D

b. Drill II

1.	yā yi ƙarfī?	yā yi ƙarfī.	D
2.	yā yi tsā̀dā.	yā yi tsā̀dā.	S
3.	kā gānḕ shi.	kā gānḕ shi?	D
4.	zâ sū gidā?	zâ sū gidā.	D
5.	yā yi daudā̀.	yā yi daudā̀.	S
6.	mun sai dà shī?	mun sai dà shī.	D
7.	sauràyī nḕ.	sauràyī nḕ.	S
8.	makṑyī nḕ?	makṑyī nḕ.	D
9.	an maimàitā.	an maimàitā?	D
10.	yā yi hankàlī.	yā yi hankàlī.	S

c. Drill III

1.	kā yi tsàmānī̀?	kā yi tsàmānī̀.	D
2.	ya nā̀ dà gidā.	ya nā̀ dà gidā?	D
3.	kun gānḕ wannàn?	kun gānḕ wannàn?	S
4.	yārinyā̀ tā zō.	yārinyā̀ tā zō.	S
5.	yâu r̃an Lìttìnîn nē.	yâu r̃an Lìttìnîn nē.	S
6.	zâ ku dà yâmmā.	zâ ku dà yâmmā?	D
7.	kin shigō ɗākī̀.	kin shigō ɗākī̀?	D
8.	yā yi ƙulī-ƙulī?	yā yi ƙulī-ƙulī.	D
9.	zā mù sayō kīfī?	zā mù sayō kīfī?	S
10.	tā tàfi gidā dà wuri?	tā tàfi gidā dà wuri.	D

3. Vowel Production

/ī/

1.	kīfī nḕ	it's a fish
2.	tītī̀ në	it's a street
3.	sīsī̀ nē	it's a sixpence
4.	tīlàs nē	it's obligatory
5.	jīyà nē	it was yesterday
6.	yā fī	it's better
7.	yā cī	he ate it
8.	yā yī	he made/did it
9.	yā yinī̀	he spent the day
10.	yā fīgḕ	he plucked it
11.	yā yī cīwṑ	he got sick
12.	yā yī sanyī	it's cold
13.	yā yī bìyar̃	it made five
14.	yā yī nīsā	he's far away
15.	yā yī sātī	he spent a week

/i/

1.	jinī nḕ	it's blood
2.	gìndī nḕ	it's the base/bottom
3.	digā̀ cē	it's a pickaxe
4.	idṑ nē	it's an eye
5.	giginyā̀ cē	it's a palm tree
6.	yā shìgā	he entered
7.	yā ìsā	it's enough
8.	yā fìta	he went out
9.	yā ƙiɗàyā	he counted
10.	yā ɗinkḕ	he sewed it
11.	yā yī bisà	he went above
12.	yā yī cìnikī	he bartered
13.	yā yī ilìmī	he gained knowledge
14.	yā yī bìkī	he gave a feast
15.	yā yī illà	he sinned

/ē/

1.	gēmū̀ nē	it's a beard
2.	tēbùr̃ nē	it's a table
3.	lēɓḕ nē	it's a lip
4.	gēfḕ nē	it's the edge
5.	yā gānḕ	he understood
6.	mḕnē nḕ?	what is it?
7.	yā jēfā̀	he threw it
8.	yā nḕmā	he looked for it
9.	yā fērḕ	he pared it
10.	yā kēwàyē	he went around
11.	yā yī bḕgē	he longed for it
12.	yā yī zōbḕ	he made a ring
13.	yā yī darē	it's gotten dark
14.	yā yī shingē	he made a thorn fence
15.	yā yī àlēwā̀	he made alewa candy

/e/

1.	màcè cē	she's a woman
2.	fensìr̃ī nḕ	it's a pencil
3.	àdr̃eshī̀ nē	it's an address
4.	editā̀ nē	he's the editor
5.	fentī̀ nē	it's paint
6.	yā yī fes	he looked sharp
7.	yàushè nē	when is it?
8.	yā yī ƙes-ƙes-ƙes	(clock) went tick, tick, tick
9.	yā yī leccā̀	he made a speech
10.	zâi zō gṑbe	he'll come tomorrow

/ā/

1.	gāshī̀ nē	it's hair
2.	bā̀kī nḕ	it's the mouth
3.	fātā̀ cē	it's the skin
4.	jā̀kī nḕ	it's a donkey
5.	tā̀fī nḕ	it's the palm (of hand)

6.	yā kāmā̀	he caught it
7.	yā shārḕ	he swept it
8.	yā zā̀ɓā	he choose it
9.	yā mātsḕ	he squeezed it
10.	yā kāwō	he brought it
11.	yā yī tāɗī̀	he chatted
12.	yā yī yāwṑ	he took a stroll
13.	yā yī rānā	it's getting hot
14.	ya yi sā'ā̀	he was lucky
15.	yā yī mā̀mākī̀	he was amazed

/a/

1.	takwàs nē	there are 8
2.	ƙafā̀ cē	it's the leg
3.	tar̃à nē	there are 9
4.	yànzu nḕ	it's now
5.	yā yī baƙī	it's black
6.	yā yī farī	it's white
7.	yā yī shakkā̀	he's doubtful
8.	yā mântā	he forgot it
9.	yā fasā̀	he broke it
10.	yā yī sallà	he prayed
11.	yā yī màsīfā̀	he had a misfortune
12.	yā yī hankàlī	he was careful
13.	yā yī tàfiyā̀	he took a trip
14.	yā yī hàmsin	he made 50
15.	yā yī faɗā̀	he quarreled

/ū/

1.	biyū nḕ	there are two
2.	sūnā nḕ	it's a name
3.	hū̀lā cḕ	it's a hat
4.	kūrā cḕ	it's a hyena
5.	shūɗī̀ nē	it's (light) blue
6.	yā tūbā	he was sorry about it
7.	yā dūbā̀	he looked for it
8.	tū̀lū nḕ	it's a pitcher

9. yā būshḕ	it dried up
10. yā hūtā̀	he rested
11. yā yī kūkā	he cried
12. yā yī dūbā	he told a fortune
13. yā yī tūshḕ	(plant) put down roots
14. yā yī sū̀rūtū̀	he grabbed senselessly
15. yā yī r̃ùbū̀tū	he wrote

/u/

1. mùtûm nē	it's a man
2. tsûmmä nḕ	it's a rag
3. kunyā̀ cē	it's shyness/shame
4. wuyā̀ nē	it's the neck
5. dubū nḕ	there are 1,000
6. yā kunnā̀	he lit it
7. yā ƙullḕ	he tied it up
8. yā tunā̀	he remembered it
9. yā wucḕ	he passed by
10. yā kùmburā̀	it swelled up
11. yā yī kusa	he came close
12. yā yī hujjā̀	he made an excuse
13. yā yī zur̃fī	it's deep
14. yā yī tukunyā	he made a cooking pot
15. yā yī numfāshī	he breathed

/ō/

1. gṑbe nḕ	it's tomorrow
2. nōnṑ nē	it's (sour) milk
3. dōkī̀ nē	it's a horse
4. dōyā̀ cē	it's a yam
5. yā gōgḕ	he rubbed it
6. yā dāw	he returned here
7. yā zūbō	he poured it for me
8. yā yī ƙōfā̀	he made a doorway
9. yā yī ƙātṑ	he's huge
10. yā yī àbōkī	he made a friend

/o/

1.	fìto!	come out!
2.	shìgo!	enter!
3.	zo!	come!
4.	i nā̀ sônsà	I'm wanting it

/au/

1.	tsaunī̀ nē	it's a hill
2.	ƙauyḕ nē	it's a village
3.	saurō nḕ	it's a mosquito
4.	àutā cḕ	she's the youngest sister
5.	auɗùgā cḕ	it's cotton
6.	yā hau	he mounted it
7.	yā zaunā̀	he sat down
8.	yā ɗaukā̀	he picked it up
9.	yā aunā̀	he weighed it
10.	yā ɗaurḕ	he tied it up
11.	yā yī aurē	he got married
12.	yā yī dauɗā̀	it got dirty
13.	yā yī kaurī	it's thick
14.	yā yī saurī	he hastened
15.	yā yī nauyī	it's heavy

/ai/

1.	daidai nḕ	it's correct
2.	faifai nḕ	it's a small round mat
3.	àkwai nḕ?	is there?
4.	bakwaì nē	there are 7
5.	ƙwai nḕ	it's an egg
6.	yā maimà_tā	he repeated it
7.	yā aikā̀	he sent for it
8.	nī kaɗai nḕ	it's me alone
9.	yā shâidā	he bore witness
10.	yā tsai dà shī	he stopped him
11.	yā yī aikī̀	he worked
12.	yā yī gaisūwā	he greeted (us)
13.	yā yī laîfī	he sinned
14.	yā yī rainī̀	he showed contempt
15.	yā yī shaidā̀	he gave testimony

4. Tone Production

a. High-high pattern

tsōhō	old person
gidā	compound
ruwā	water
tsuntsū	bird
barcī	sleep

b. High-low pattern

yārò	boy
ƙafà	leg
yātsà	finger
gēmù	beard
haɓà	chin

c. Low-high pattern

rìgā	gown
tsàdā	expensive
kwàɗō	frog. lock
àddā	machete
gàrī	town

d. Low-low pattern

àbù	thing
wànè	which?
yàushè	when
yàyà	how?
màcè	woman

e. Falling-high pattern

kûnnē	ear
lâifī	fault
shâidā	inform
tsûmmā	rag
yârā	children

f. Mixed tone patterns (two syllable)

1.	mântā	forget
2.	rānā	sun
3.	yâuwā	favorable reply
4.	tsuntsū	bird
5.	ƙū̀rā	dust
6.	ƙarfḕ	metal
7.	àbù	thing
8.	rā̀gō	ram
9.	gāshī̀	hair
10.	ƙīfī	fish
11.	màcè	woman
12.	mùtûm	man
13.	darḕ	night
14.	tā̀rē	together with
15.	fushī	anger
16.	sônsà	...wanting it
17.	ɗākī̀	hut
18.	ƙàhō	horn
19.	shâidā	inform
20.	rawā	a dance

g. High-high-high pattern

tāsōshī	dishes
fuskōkī	faces
hanyōyī	roads
gaisuwā	greetings
laifōfī	faults

h. High-high-low pattern

littāfī̀	book
igiyā̀	rope
yārīnyā̀	girl
gāfarā̀	forgiveness
fātanyā̀	hoe

7

i. High-low-high pattern

mutā̀nē	people
idā̀nū	eyes
zūcìyā	heart
hānkàlī	character
ilìmī	knowledge

j. Low-high-high pattern

taìmakō	help
cìnikī	barter
àbinci	food
àlƙālī	judge
kā̀suwā	market

k. Low-low-high pattern

bìncìkē	investigate
àrbà'in	forty
tā̀kàlmī	shoe
kùjḕrū	chairs

l. Low-low-falling pattern

Lìttìnîn	Monday
àsū̀bâ	dawn time
Àlhàmîs	Thursday
dùbùlân	type of calico

m. Low-high-low pattern

sā̀būlū̀	soap
wàhalā̀	trouble
màganā̀	word
lā̀bārī̀	news
bùkātā̀	need

n. Low-low-low pattern

àyàbā̀	banana
àkwā̀tī̀	box
ƙàràngàn	impossible
kàdàddàb	thickness
dùngùngùn	heavily

o. High-falling-high pattern

kāwō̂wā	bringing
shigō̂wā	coming in
fitō̂wā	coming out
kōmō̂wā	returning
dāwō̂wā	returning

p. Mixed tone patterns (three syllable)

1.	dā̀riyā	laughter
2.	àyàbā̀	banana
3.	mātōcī	cars
4.	Jumma'à	Friday
5.	kujḕrā	chair
6.	àsū̀bā̂	dawn time
7.	itā̀cē	wood, tree
8.	dàlīlī̀	reason
9.	gṑnā̀kī	farms
10.	lâifinsà	his mistake
11.	shigō̂wā	coming in
12.	àkwā̀tī̀	box
13.	makṑyī	learner
14.	lā̀bā̀rū	news (pl.)
15.	ayyukā̀	works
16.	azancī	meaning
17.	dūwā̀tsū	stones
18.	àgwā̀gwā	duck
19.	talàkā̀	poor man
20.	farautā̀	hunting
21.	Lìttìnîn	Monday
22.	àlhērī̀	goodness
23.	dāwō̂wā	returning
24.	inūwā̀	shade
25.	ƙàramī	small

LESSON III - May I Come In?

BASIC DIALOG

*1. sàlāmù/sàlā̂m àlaikùn.	Greetings, may I come in?
2. yâuwā, àlaikà sàlāmù/sàlā̂m.	Greetings (reply from inside the compound).
*3. nā gaishē kà/kì.	I greet you.
nā	I (completive aspect).
gaishē	V greet (from gai dà)
kà	you (as object)
kì	you (f) (as object)
4. mādàllā, bar̃kā̀ dà zuwā̀.	Fine, greetings at (your) coming.
zuwā̀	coming
5. yâuwā, bar̃kā̀ dai.	Greetings (in reply).
6. kā kin zō lāfiyā̀?	Have you come safely?
kā	you (completive aspect)
kin	you (f) (competive aspect)
zō	come
7. lāfiyā̀ ƙalau.	Just fine.
ƙalau	very (see lau)
*8. yā̀yā̀ zaman gàrī?	How are things in town?
yā̀yā̀	how?
zamā	state, situation
gàrī	town
9. lāfiyā̀.	Fine.

---

10. sai wani lōkàcī.	See you (again) sometime.
wani	some, any, a certain
lōkàcī	time

3

Supplementary Expressions:

*11. sànnu dà zuwā̂.	Greetings at (your) coming.
12. sànnu/bar̃kā̂ dà aikī̂.	Greetings in (your) work.
*13. gāfarā̂ (dai).	Excuse (me).
gāfarā̂ (f)	pardon(ing)
*14. gàjiyā̂ dà sauƙī.	(reply to ìnā gàjiyā̂.?)
sauƙī	easiness

Order of Greetings

It may be helpful to treat typical Hausa greeting sequences as divisible into four major sections and one minor one. Schematizing the greeting situation thus is a bit of an oversimplification but should be helpful to the learner.

Introductory - a greeting sequence may, in general, be initiated by one of the greetings in either introductory section. If one starts with a greeting from section Introductory I he may also wish to employ one from Introductory II. If, however, he starts with one of those listed under Introductory II he may not ordinarily return to any of those under Introductory I. More than one greeting from either introductory section is seldom chosen. Introductory I section is, however, divided into two parts to indicate the existence of the possibility of choosing two of the greetings under that section.

Middle - any number of utterances in any order may be chosen from the Middle Position. ìnā gàjiyā̂ is, however, frequently first.

Concluding - ordinarily only one utterance may be chosen from this position but if one from part b is chosen it may be preceded by one of the utterances from part a.

Post Concluder - if the response tō̂ Allā̂ yà kai mù is chosen under the Concluding section it may in turn evoke the response ā̂min.

Introductory I

a. sàlāmù/sàlā̂m àlaikùn	(yâuwā), àlaikà sàlāmù/sàlā̂m
	yâuwa sànnu/bar̃kā̂ dà zuwā̂
gāfarā̂ (dai)	yâuwa sànnu/bar̃kā̂ dà zuwā̂
sànnu	yâuwa sànnu/bar̃kā̂ (dà zuwā̂)
	sànnu dai
b. sànnu/bar̃kā̂ dà zuwā̂/aikī̂	yâuwa sànnu/bar̃kā̂ dai
bar̃kā̂ dà kwānā/rānā/yâmmā	yâuwa bar̃kā̂ kàdai/dai

Introductory II

ìnā kwānā/wunī̀?	lāfiyā̀ (lau/ƙalau)
kwal lāfiyā̀?	lāfiyā̀
lāfiyā̀?	lāfiyā̀ (dai)
kā/kin zō lāfiyā̀?	lāfiyā̀ (lau/ƙalau)
nā gaishē kà/kì	yâuwā/mādàllā sànnu/bar̃kā̀ (...)

Middle

ìnā gàjiyā̀.?	bā̂/bābù gàjiyā̀
	(gàjiyā̀) dà sauƙī (dai)
ìnā lā̀bārī̀.?	(lābārī̀) sai àlhērī̀
ìnā gidā?	(gidā) lāfiyā̀
ìnā aikī̀.?	(aikī̀) dà gṑdiyā
yā̀yā̀ zaman gàrī?	lāfiyā̀

(See lesson VI for several further utterances in this position)

Concluding

a. tō̂/tṑ
yâuwā
mādàllā
tṑ mādàllā

b.	(tō̂/yâuwā/mādàllā) sai an jumā̀	yâuwa/tṑ sai an jumā̀
	(") sai gṑbe	yâuwa/tṑ sai gṑbe tṑ Allā̀ yà kai mù
	(") sai dà sāfē	yâuwa/tṑ sai dà sāfē tṑ Allā̀ yà kai mù

Post Concluder (response to Allā̀ yà kai mù only)

ā̀min

3

CONVERSATIONS

I

(Audù approaches Bellò's compound and calls from the entrance hut):

Audù	Bellò
sàlāmù àlaikùn.	yâuwā, àlaikà sàlāmù.
ìnā wunī̂.?	lāfiyā̂ dai.
ìnā gàjiyā̂.?	gàjiyā̂ dà sauƙī.
gidā lāfiyā̂?	lāfiyā̂ ƙalau.
mādàllā.	kā zō lāfiyā̂?
lāfiyā̂ lau.	ìnā gàjiyā̂.?
bâ gàjiyā̂.	ìnā aikī̂.?
aikī̂ dà gō̂diyā.	tō̂ mādàllā.

II

Nūhù	Hasàn
sàlāmù àlaikùn.	yâuwā, àlaikà sàlāmù.
nā gaishē kà Bellò.	mādàllā, bar̃kā̂ dà zuwā̂.
yâuwā, bar̃kā̂ dai.	kā zō lāfiyā̂?
lāfiyā̂ dai.	gidā lāfiyā̂?
lāfiyā̂ ƙalau.	ìnā lā̂bārī̂.?
lā̂bārī̂ sai àlhērī̂.	mādàllā.

III

*Kànde	*Amī̂nā
gāfarā̂ dai.	yâuwā, bar̃kā̂ dà zuwā̂.
ìnā wunī̂.?	lāfiyā̂.
ìnā gàjiyā̂.?	gàjiyā̂ dà sauƙī.
mādàllā	kin zō lāfiyā̂?
lāfiyā̂ lau.	ìnā lā̂bārī̂.?
lā̂bārī̂ sai àlhērī̂.	mādàllā, sai wani lōkàcī.
yâuwā, Allā̂ yà kai mù.	ā̂min.

IV

Tsōho	Gīwa
sànnu dà aikī̀.	yâuwa sànnu.
lāfiyā̀?	lāfiyā̀ ƙalau.
ìnā gàjiyā̀.?	bâ gàjiyā̀.
tṑ mādàllā.	bar̃kā̀ dà zuwā̀.
tṑ bar̃kā̀ dai.	kā zō lāfiyā̀?
lāfiyā̀.	ìnā aikī̀.?
*aikī̀ dà sauƙī.	mādàllā, sai an jumā̀.
yâuwa sai an jumā̀.	

V

(Audù calls from outside Bellò's compound):

Àliyù	Gado
nā gaishē kà Gado.	mādàllā, sànnu dà zuwā̀.
yâuwa sànnu.	lāfiyā̀?
lāfiyā̀ lau.	mādàllā.
ìnā wunī̀.?	lāfiyā̀ dai.
gidā lāfiyā̀?	lafiyā̀ ƙalau.
tṑ mādàllā.	yâuwā.

NOTES

Basic Dialog

1. Said by someone outside of a compound (=home) or a hut, room, etc. when requesting entrance.
3. Note that Hausa has both masculine and feminine forms for 'you' in the singular.
8. zaman - a final long -a regularly shortens before the -n suffix. See lesson IV section 4.1.

11, 12. sànnu dà ... - in rapid (normal) speech sànnu when followed by dà ... often becomes shortened to something like sà-ń (´ = high tone). That is, the final -u gets dropped off and the -n becomes the final syllable (retaining the high tone) all by itself. Therefore,

B.D. 11 sànnu dà aikī̀ becomes sà-ń dà aikī̀

B.D. 12 sànnu dà zuwā̀ becomes sà-ń dà zuwā̀

In these lessons the spelling of sànnu will not be changed in these contexts. The student is, however, encouraged to learn to produce these utterances in the more normal rapid manner.

13. gāfarā̀ (dai) - used in much the same types of situations as sàlāmù àlaikùn (see note on B.D. 1 above), especially by women.

14. Lit: 'tiredness with easiness.'

Conversations

III These are women's names.

IV aikī̀ dà sauƙī = 'the work has slacked off a bit.'

GRAMMAR

3.1 The Completive Aspect Person-Aspect Indicators

The Completive Aspect indicates action regarded as completed or as having occurred at a specific point (rather than as a process) in time. This point in time may be past, present or future as indicated by the context. In the absence of contextual evidence to the contrary, however, it is usually possible to assume that the reference is to a point in time in the past.

The Completive Aspect employs a set of person-aspect indicators which are characterized by high tone and either a long vowel or the suffix -n. The complete set is as follows:

I	nā	mun	we
you (m)	kā	kun	you (pl)
you (f)	kin		
he	yā	sun	they
she	tā		
one	an		

3.2 Introduction to Hausa Clause Structure

The clause is the basic structural unit upon which Hausa utterances are built. One of the primary concerns of the student of Hausa must, therefore, be to understand and acquire the ability to use Hausa clauses properly.

Since the definition of a clause in Hausa is only partially similar to any concept that the student may have gained concerning the nature of a cluase in English the student must be cautioned against assuming that he knows what a clause is in Hausa. He must assume, rather, that he does not know what the term "clause" refers to in Hausa until the concept is made clear to him in the course of his study of the Hausa language.

3.3 Clause Predicate

The predicate is the central grammatical structure in a majority of Hausa clauses. The student is again cautioned against assuming that he knows what the term "predicate" means with reference to Hausa until the concept is made clear during this course.

The most common type of simple or unexpanded predicate consists of a person-aspect indicator plus a verb. Illustrations of this type of predicate that have occurred so far in these lessons are --

				PREDICATE		
				P-A	Verb	
I	B.D.	10:	sai	an	jumā̀	
II	B.D.	12:	Allā̀	yà	kai	mù
III	B.D.	3:		nā	gaishē	kà
	B.D.	6:		kā	zō	lāfiyā̀?
				kin	zō	lāfiyā̀?

3.4 Nominals

The class of words here termed "nominals" is the largest word class in Hausa. Subcategories include independent nominals, adjectival nominals, adverbial nominals, and specifiers.

Most Hausa nominals (especially independent nominals) and certain other words are divisible into two categories traditionally (Hausa as well as European tradition) referred to as "masculine" and "feminine." Though sexuality is seldom a factor in the assignment of a given word to either category, it is convenient to retain the traditional names rather than to invent new ones. We will thus speak of "masculine nominals" and "feminine nominals."

The majority of singular and all plural nouns fall into the "masculine" category. Masculine nouns may end in any vowel (including -a). Feminine nouns very rarely end in any vowel but -a (short or long).

Independent nominals are typically either masculine or feminine in gender and are usually pluralizable. This subclass includes most of the words which the student (on the basis of his knowledge of English grammar) feels tempted to call nouns plus certain pronouns. Examples --

I B.D. 5: gàjiyā̀
7: lā̀bārī̀
àlhērī̀
II B.D. 7: gidā
9: aikī̀
etc.

Adjectival nominals typically have both masculine and feminine as well as plural forms. Most words that look to the student like adjectives (e.g.- big, small, white, etc.) belong to this subclass. Hausa numbers also belong here. No examples of adjectival nominals have, as yet, appeared in the Basic Dialogs.

Adverbial nominals are typically feminine (though gender is virtually irrelevant in the case of adverbial nominals) and unpluralizable. Most words that look to the student like adverbs (e.g.- words of time, place, etc.) belong to this class. Many adverbial nominals are not so easily recognized, however. Examples--

I B.D. 1: sànnu
3: lāfiyā̀
II B.D. 11: gṑbe
16: yâmmā

Specifiers are a small group of nominals which are most frequently employed to modify independent or adjectival nominals to make them more or less specific. So-called "demonstratives" (i.e. this, that) belong to this class. The lessons have, so far, provided only one example --

III B.D. 10: wani

DRILLS

1. Tone production

a. Two-syllable words--high - low and high-high tone patterns.

1. gāshī̀	hair
2. darē	night
3. tsōhō	old person
4. yātsā̀	finger
5. barcī	sleep
6. haɓā̀	chin
7. ƙarfḕ	metal
8. tsuntsū	bird
9. fushī	anger
10. yārṑ	boy

b. Two-syllable words--low-high, low-low, and high-high tone patterns.

1. yā̀yā̀	how?
2. rawā	dance
3. àddā	machete
4. gàrī	town
5. yàushè	when?
6. uwā	mother
7. kàrē	dog
8. wànè	which?
9. ƙàhō	horn
10. ruwā	water

c. Two-syllable words--mixed tone patterns.

1. tsuntsū	bird
2. ƙìrjī	chest
3. kûnnē	ear
4. rā̂nā	sun
5. tsā̀dā	expensive
6. ƙafā̀	leg
7. àbù	thing
8. mùtûm	man
9. lâifī	fault
10. yārṑ	boy

11. kwā̀dō	frog
12. mântā	forget
13. haɓā̀	chin
14. barcī	sleep
15. ƙū̀rā	dust

d. Three-syllable words--low-high-low, low-high-high and low-low-high tone patterns.

1. màganā̀	word
2. àmfā̀nī	usefulness
3. àlƙālī	judge
4. bùkātā̀	need
5. tā̀kàlmī	shoe
6. wàhalā̀	trouble
7. àshìrin	twenty
8. àrbà'in	forty
9. àljīhū	pocket
10. dā̀riyā	laughter
11. ìyālī̀	family
12. ƙṑƙarī	worthy attempt
13. shū̀gàbā	leader
14. shìnkāfā	rice
15. ƙànƙanḕ	small

e. Three-syllable words--high-low-high, high-low-low, and low-low-high tone patterns.

1. mangwàrṑ	mango
2. idā̀nū	eyes
3. gṑnā̀kī	farms
4. talàkā̀	poor man
5. itā̀cē	wood, tree
6. shḕkàrū	years
7. mutā̀nē	people
8. tā̀kàlmī	shoe
9. zūcìyā	heart
10. bìncìkē	investigate
11. yārònsà	his boy

12. kujḕrā	stool, chair
13. idònkà	your eye
14. bàrkṑnō	pepper
15. hānkàlī	character

f. Three syllable words--high-high-low, high-high-high, and high-falling-high tone patterns.

1. gaisuwā	greetings
2. kōyâr̃wā	teaching
3. igiyā̀	rope
4. fātanyā̀	hoe
5. tāsōshī	dishes
6. bindigā̀	gun
7. dāwō̂wā	returning
8. inuwā̀	shade
9. hanyōyī	roads
10. Jumma'à	Friday
11. fuskōkī	faces
12. fitō̂wā	coming out
13. hikimā̀	cleverness
14. shigō̂wā	coming in
15. laifōfī	faults

g. Three syllable words--mixed tone patterns.

1. tsuntsā̀yē	birds
2. Jumma'à	Friday
3. ƙōfōfī	doorways
4. wàhalā̀	trouble
5. shigō̂wā	coming in
6. àyàbā̀	banana
7. ƙòƙarī	worthy attempt
8. àkwā̀tī̀	box
9. cìnikī	barter
10. shḕkā̀rū	years
11. Àlhàmī̂s	Thursday
12. dàlīlī̀	reason
13. àsùbā̂	dawn time
14. talàkā̀	poor man
15. mutā̀nē	people

h. Four syllable words--mixed tone patterns.

1.	igiyōyī	strings, ropes
2.	sulūlūkā̀	shillings
3.	àlmājìrī	student
4.	wàtàkīlà	perhaps, maybe
5.	kàr̃àmbā̀nī	meddlesomeness
6.	madūbinsà	his mirror
7.	masallācī	mosque
8.	àmfā̀ninsà	its usefulness
9.	àddū'àr̃kà	your prayer
10.	gìzā̀gìzai	large rainclouds
11.	shū̀gàbammù	our leader
12.	tā̀tsūnī̀yā	story
13.	kāsuwōwī	markets
14.	mar̃ùbū̀cī	writer
15.	ɗan'uwansù	their brother

2. Completive Aspect.

Drill on the Completive Aspect Person-Aspect Indicators [illegible] imitating your informant as he reads each in turn in the following frames. Keep the meanings of each utterance in mind as he reads and you imitate it.

nā zō	I came
nā sanī̀	I know (it)
nā wunī̀ cân	I spent the day there
nā kai shì	I carried/took it
nā kwānā gidā	I slept at home
nā gaishē sù	I greeted them
nā kāwō shì	I brought it

Substitute each of the remaining Completive Aspect Person-Aspect Indicators and translate the utterances

e.g.-- kā zō you came, kā sanī̀ you knew, etc.; kin zō you (f) came, kin sanī̀ you (f) knew, etc.

LESSON IV - What's This?

BASIC DIALOG

*1. mḕnē nḕ wannàn.?	What's this?
mḕ/mḕnē (fem. mḕcē)	what?
nē (fem. cē)	is, are
wannàn (pl. waɗànnân)	this (one)
2. (wannàn) idṑ nē.	(This) is an eye.
idṑ (pl. idā̀nū)	eye
*3. tṑ dà kyâu. wannàn fā̀.?	Good. And this?
kyâu	(visible) goodness
fā̀	what about?
4. hancī̀ nē.	It's a nose.
hancī̀	nose
5. tō̂, ìnā bā̀kī?	Okay, where's (one's) mouth?
bā̀kī	mouth
6. gā̀ shi (nân).	Here it is.
gā̀	V here/there is/are (non-aspect verbal)
shi	it, him (object of gā̀)
nân/nan/nàn	here, this (one)
7. mādàllā. mḕnē nḕ wancàn	Good. What's that?
wancàn (pl. waɗàncân)	that
*8. bàn sanī̀ ba. mḕnē nḕ sūnansà.?	I don't know. What's the word for it?
bà ... ba	not
ìn	I (negative completive)
sanī̀/san	V know
sūnā (pl. sunā̀yē)	name
-sà	his, its
9. littāfī̀ nē. wannàn fā̀.?	It's a book. What about this?
littāfī̀ (pl. lìttàttàfai)	book
10. ai tēbùr̃ nē.	Why it's a table.
ai	(exclamation) why, well
tēbùr̃/tēbùr̃ī (pl. tēbur̃or̃ī)	table
11. mḕcē cḕ wannàn.?	What's this?
12. kujḕrā cē.	It's a chair.
kujḕrā (f) (pl. kùjḕrū)	stool, chair

13. tṑ dà kyâu. wā̀nē nḕ wancàn.?	Good. Who is that?
wā̀/wā̀nē (f. wā̀cē)	who?
14. (sūnansà) Audù nē.	(His name) is Audu.
*15. ìnā mālàmī/mālàmā?	Where's the teacher?
mālàmī/mālàm (f. mālàmā; pl. mā̀làmai)	teacher, learned person, sir
16. gā̀ shi/ta cân.	There he/she is
ta	it, her (f) (object of gā̀)
cân/can/càn	there, that (one)
17. tō̂, wannàn tēbùr̃ nē?	Okay, is this a table?
*18. ā'à, bā̀ tēbùr̃ ba nḕ, kujḕrā cḕ.	No, it's not a table, it's a chair.
ā'à	no
bā̀ ... ba	not
19. tṑ wancàn fā̀.?	Okay, what about that?
*20. ī, tēbùr̃ nē wancàn.	Yes, that's a table.
ī	yes
21. tṑ mādàllā.	Good.

Supplementary Expressions

*22. wannàn/waɗànnân mḕnē nḕ.?	What is/are this/these?
23. wancàn/waɗàncân mḕnē nḕ.?	What is/are that/those?
24. mḕnē nḕ sūnan wannàn dà Hausā?	What is the word for this in Hausa?
hausā (f)	language, the Hausa language
*25. bàn san sūnansà dà Hausā ba.	I don't know its/his name in Hausa.
*26. mḕnē nḕ sūnankà/sūnankì.?	What's your name?
-kà (fem. -kì)	your (singular)
*27. sā̀kḕ fàɗā (à hankàlī).	Repeat it (more slowly).
sākḕ	V do again
fàɗā	speaking
fàɗā (i/ē)	V speak
à	at, in
hankàlī	carefulness, good character
*28. gā̀ su (à kân tēbùr̃).	There they are (on the table).
su	them (object of gā̀)
à kân	on top of

Additional Vocabulary for Class Discussion (see Workbook for pictures):

Some Body Parts (see Workbook for others):

jìkī	body
kâi	head
gāshī̀	hair
kûnnē (pl. kunnuwā̀)	ear
fuskā̀ (f) (pl. fuskōkī)	face
hannū (pl. hannuwā̀)	arm (including hand)
cikī̀	stomach
ƙafā̀ (f) (pl. ƙafā̀fū)	leg (including foot)

Some Classroom Items (see Workbook for others):

ƙōfā̀ (f) (pl. ƙōfōfī)	doorway
tāgā̀ (f) (pl. tāgōgī)	window (opening)
bangō (pl. bangā̀yē)	wall
àllō (pl. allunā̀)	chalkboard
âllī	chalk
ìrēzā̀	(blackboard) eraser
fensìr̃(ī)	pencil
àlkalàmī	pen
tīcā̀	teacher (see also mālàmī)
àlmājìrī (pl. àlmā̀jìrai)	pupil
makṑyī (pl. makṑyā)	student, learner

CONVERSATIONS

Mālàm Īsā	I	Makṑyī
sànnu makṑyī.		yâuwa sànnu.
ìnā aikī̀.?		aikī̀ dà gṑdiyā.
madàllā. mḕnē nḕ sūnan wannàn.?		bàn san sūnansà dà Hausā ba.
*ai kā sanī̀.		tō̂, àllō nḕ?
*bābù.		tṑ mḕnē nḕ.?
âllī nḕ.		tō̂, sā̀kḕ fàdā à hankàlī.
(slowly) âllī nḕ.		âllī nḕ.
dà kyâu. wannàn tāgā̀ cē?		ā'à, bā̀ tāgā̀ ba cḕ, ƙōfā̀ cē.
mādàllā.		

Tīcā̀	II Àlmājìrī
àlmājìrī, mḕnē nḕ sūnankà.?	Audù nē.
tṑ dà kyâu. ìnā hannunkà.?	gā̀ shi nân.
tō̂, ìnā kunnuwànkà.?	gā̀ su.
mādàllā. mḕnē nḕ waɗànnân.?	idā̀nun Bellò nē.
dà kyâu. waɗànnân fā̀.?	kùjḕrū nḕ.
tṑ mādàllā	
Īdī	**III Sālìsù**
wannàn fensìr̃ī nḕ?	ā'à, bā̀ fensìr̃ī ba nḕ.
tṑ mḕnē nḕ.?	ai bàn san sūnansà dà Hausā ba.
tō̂, sūnansà àlkalàmī nḕ dà Hausā.	tṑ dà kyâu. mḕnē nḕ sūnan "ink" dà Hausā?
*ai tàwadā̀ cē.	tō̂, sā̀kḕ fàɗā à hankàlī.
(slowly) tàwadā̀ cē.	tō̂.

NOTES

Basic Dialog

1. mḕnē nḕ - mḕ means 'what?' all by itself. mḕ nē can, therefore, mean 'what is it?' mḕ nē is, however, seldom used except when followed by a redundant additional nē as in mḕnē nḕ. The same is true of wā̀nē nḕ (B.D. 13). nē and its feminine cē differ from all but a very few Hausa words in that their tones vary in accordance with the tone of the syllable immediately preceding. The tone of nē/cē will always be the opposite of the tone of the preceding syllable -- i.e. high if the preceding syllable is low or falling, low if the preceding syllable is high. nē/cē, though usually translated into English by some form of the English verb 'be,' is not a verbal in Hausa. It is a rather unique type of particle. See Grammar 4.5.

   In rapid (normal) speech mḕnē nḕ wannàn will often be heard as mḕēḕ wannàn. Practice this pronunciation just as soon as you have mastered the more deliberate one. Note that the tone pattern remains the same: low-high-low. Note on Pointing -- with several of the questions and answers in this lesson (e.g. - mḕnē nḕ wannàn/wancàn?; wannàn/wancàn tebùr̃ nē; gā̀ shi, etc.) it is appropriate to point to the object referred to. Hausa people usually point to things out of reach by jutting their chins in the appropriate direction as they talk. Things within reach are often touched with the hand. Have your informant teach you how to point in his way and practice doing so as you master this lesson.

3. kyâu refers basically to things that look good. Things that are appealing to senses other than sight are usually described by another word (dādī) to be introduced later (lesson XII).

8. mḕnē nḕ sūnansà - we ask 'what's the word for such-and-such?' Hausa asks 'what's the name of it.' sanī̀ becomes san before an object. (see B.D. 25)

15. mālàm is regularly used either by itself as a form of address meaning 'sir, mister' or when followed by the person's name (e.g. - mālàm Audù - 'Mr. Audu,' see also Conversation I below). When a specific teacher or learned person is being discussed the more specific term mālàm is usually used, as well. When, the reference is more general, as here, either mālàmī or mālàm is appropriate. In the language as a whole the shorter form is more frequent.

18. bā̀ ... ba - this is a different negative from that employed in B.D. 8, 25. This negative is used primarily with nē when no verb is present. The other (bà ... ba) negative is employed with the person-aspect indicator plus verb construction exclusively.

20. tēbùr̃ nē wancàn = wancàn tēbùr̃ nē - though the latter order (with nē last) is more common this order is not uncommon and should be used occasionally for variety.

22, 23. This, likewise, is an alternative ordering of the elements in these sentences (see above note on B.D. 20).

25. san - see note on sanī̀ on B.D. 8 above.

26. It is very seldom culturally appropriate to ask a person directly what his name is. In a classroom situation, however, it is appropriate for a teacher to ask his students what their names are. It may also prove a useful classroom procedure for the teacher to assign each student a Hausa name and to employ this question for drill purposes in the classroom.

27. sākḕ becomes sā̀kḕ in this type of imperative construction when no person-aspect indicator is employed. This type of construction will be dealt with in more detail later.

28. à kân, 'on top of.' Lit: 'on the head of.' kân comes from kâi, 'head' (see under Additional Vocabulary - Body Parts) plus the -n (possessive link) described below in the Grammar section.

Conversations

I ai kā sanī̀ = 'on the contrary, you do know (it).'

bābù is regularly employed as a more forceful way of saying ā'à, 'no'.

III tàwadā̀ = 'ink'.

GRAMMAR

4.1 The Possessive Link -n/-r̃.

Possession or other close relationship between nominals is commonly signalled by the presence of the -n/-r̃ suffix on the first nominal. -n is suffixed to masculine and plural nominals, -r̃ to feminine nominals. Several examples have already occurred--

III B.D. 8:	zaman̲ gàrī
IV B.D. 8, 14, 25:	sūnan̲sà
24:	sūnan̲ wannàn
26:	sūnan̲kà/sūnankì
28:	kân̲ tēbùr̃
Conv. I:	several examples like the above
II:	hannun̲kà
	kunnuwàn̲kà
	idā̀nun̲ Bellò
Workbk:	gwīwàr̲̃ hannū

A final long vowel becomes short before the -n/-r̃ suffix --

III B.D. 8:	zamā becomes zaman ...
IV B.D. 8, 14, 24, 25, 26:	sūnā becomes sūnan ...
Conv. II:	hannū becomes hannun ...
	kunnuwā̀ becomes kunnuwàn ...
	idā̀nū becomes idā̀nun ...
Workbk:	gwīwā̀ becomes gwīwàr̃ ...

A final -ai or -au becomes -an before -n/-r̃ --

B.D. 28:	kâi becomes kân ...

lìttàttàfai would become lìttàttàfan ...

kyâu would become kyân ...

4.2 Completive Aspect Negative

The negative of the completive aspect employs the bà ... ba negative particle plus a set of person-aspect indicators characterized by low tones and short vowels:

bàn sanī̀ ba	I don't know
bà kà sanī̀ ba	you (m) don't know
bà kì sanī̀ ba	you (f) don't know
bài sanī̀ ba	he doesn't know
bà tà sanī̀ ba	she doesn't know
bà à sanī̀ ba	no one knows
bà mù sanī̀ ba	we don't know
bà kù sanī̀ ba	you (pl) don't know
bà sù sanī̀ ba	they don't know

The final ba usually occurs at the end of the negatived clause. Thus if the verb has an object and/or a modifier these come before the final ba:

bàn san sūnansà ba	I don't know his name
bài zō dà kujḕrar̃sà ba	he didn't come with his chair

The initial bà, however, cannot be separated from the person-aspect indicator. The latter must follow the initial bà immediately.

4.3 The Non-Aspect Verbal gā̀ and Object Pronouns

The verbal gā̀ belongs to a very small subcategory of verbals (consisting of but four words) of very frequent occurrence here termed 'non-aspect verbals.' bā̂/bābù is a member of this subclass as well. These verbals do not occur with person-aspect indicators.

gā̀ must, however, be followed by an object. The pronoun objects employed with gā̀ are:

gā̀ ni	here I am
gā̀ shi	here/there he is
gā̀ ta	here/there she is
gā̀ mu	here we are
gā̀ su	here/there they are

4.4 Pronunciation of /n/

The pronunciation of /n/ varies predictably when certain consonants follow it:

1) Before front (bilabial) consonants (m, f, b, ɓ) /n/ is regularly pronounced /m/ whether or not the spelling indicates the change. This is true both within and between words:

wannàn fensìrī nḕ = wannam fensìrī nḕ
gidanmù ('our home') = gidammù
gidan Bellò = gidam Bellò
wannàn mḕnē nḕ = wannam mḕnē nē

2) Before back (velar and glottal) consonants (k, ƙ, g, ') and y and in utterance final position /n/ is regularly pronounced like the ng in sing. The phonetic symbol for this sound is [ŋ]:

sunankà = sūnaŋkà
hankàlī = haŋkàlī
ƙanƙanḕ (small thing) = ƙaŋƙanè
zaman gàrī = zamaŋ gàrī
bangō = baŋgō
gidan Audù = gidaŋ 'Audù
sanyī (coldness) = saŋyī
gā̀ shi nân = gā̀ shi nā̂ŋ
mène nè wannàn = mḕnē nè wannàŋ

4.5 The Particle ne (fem cē)

The particle nē 'is, are, was, were' is of very frequent occurrence in Hausa. It is always the opposite tone of the syllable immediately preceding it. Though it is often translatable by the English verb 'be' it is not a verbal in Hausa -- it is merely a special type of particle.

Of the many uses of nē in Hausa the following have already occurred in these lessons --

a) Nominal plus nē = 'it is a ...' or 'is it a ...?'

tēbùr̃ nē	it's a table
idànun Bellò nē	they're Bello's eyes
mḕnē nḕ?	what is it?
kujḕrā cḕ?	is it a chair?

b) Nominal plus Nominal plus nē = 'X is a Y' or 'is X a Y?'

wannàn gidā nḕ.	this is a compound
wannàn gidā nḕ?	is this a compound?
wannàn mḕnē nḕ.?	what is this?
wannàn bā̀ fuskā̀ ba cḕ	this is not a face

c) Nominal plus nē plus Nominal = 'X is a Y' or 'is X a Y?'

mḕnē nḕ wannàn.?	what is this?
mḕnē nḕ sūnankà.?	what is your name?
gidā nḕ wannàn	this is a compound
tēbùr̃ nē wancàn	that's a table

4.6 The Particle fā̀

The particle fā̀, "what about?" is employed when one wants to ask about something which contrasts with something already mentioned, e.g.-

zân tàfi gidā. kai fā̀.?	I'm going home. What about you?
jā ya nā̀ dà àrahā. baƙĪ fā̀.?	The red one is inexpensive. What about the black one?

DRILLS

1. Tone-Intonation Production Drills. Imitate your informant's production of the following until you have mastered the proper tone-intonation pattern of each as both a narrative and an interrogative expression.

a. Drill A--4 syllables.

1.	zūcìyāta	my heart	zucìyāta?
2.	bùkātàr̃sà	his need	bùkātàr̃sà?
3.	gaisuwā cḕ	it's a greeting	gaisuwā cḕ?
4.	fātanyā̀ cē	it's a hoe	fātanyā̀ cē?
5.	màkāhṑ nē	it's a blind man	màkāhṑ nē?
6.	igiyā̀ cē	it's a rope/string	igiyā̀ cē?
7.	jā̀rīrìntā̀	her infant	jā̀rīrìntà?
8.	gàjērē nḕ	it's (a) short (thing)	gàjērē nḕ?
9.	gònā̀kīna	my farms	gṑnā̀kīna?
10.	sābuwāta	my new (thing)	sābuwāta?
11.	rijìyammù	our well	rijìyammù?
12.	gàskiyā nḕ	it's true	gàskiyā nḕ?
13.	hadirī̀ nē	it's a storm	hadirī̀ nē?
14.	madìnkī nḕ	he's a tailor	madìnkī nḕ?
15.	kā̀suwā cḕ	it's a market	kā̀suwā cḕ?

b. Drill B--4 syllables.

1.	ya nā̀ zuwā̀	he's coming	ya nā̀ zuwā̀ ?
2.	kā̀ ci tuwō	you/ate the food	kā̀ ci tuwō ?
3.	ta nā̀ dà shī	she has it	ta nā̀ dà shī ?
4.	kin gānḕ shi	you (f) undèrstood it	kin gānḕ shi ?
5.	mu nā̀ gidā	we're at home	mu nā̀ gidā ?
6.	kin kēwāyō	you came around	kin kēwāyō?
7.	sù tàfi gidā	let them go home	sù tàfi gidā?
8.	yā kāwō shì	he brought it	yā kāwō shì?
9.	ku nā̀ zuwā̀	you are coming	ku nā̀ zuwā̀?
10.	i nā̀ sônsà	I want it	i nā̀ sônsà?
11.	lâifinsà nē	it's his mistake	lâifinsà nē?
12.	yā yī tsā̀dā	it's expensive	yā̂ yī tsā̀dā?
13.	zā̂ a gidā	someone's going home	zā̂ a gidā?
14.	yā̂ kēwāyō	he came around	yā kēwāyō?
15.	bā̂ shi dà shī	he doesn't have it	bā̂ shi dà shī?

c. Drill C--5 syllables.

1.	mutā̀nen Kanò	people of Kano	mutā̀nen Kanò?
2.	sun yi dā̀riyā	they laughed	sun yi dā̀riyā?
3.	yārṑ ƙànƙanḕ	small boy	yārṑ ƙànƙanḕ?
4.	yā ga yārinyā̀	he saw the girl	yā ga yārinyā̀?
5.	bā̀ lâifinsà ba	it's not his fault	bā̀ lâifinsà ba?
6.	ran Àlhàmī̂s cē	it's Thursday	ran Àlhàmī̂s cē?
7.	ya nā̀ gidansà	he's at home	ya nā̀ gidansà?
8.	ƙàrāmin dōkī̀	small horse	ƙàrāmin dōkī̀?
9.	mā̀tar̃ Audù cē	she's Audu's wife	mā̀tar̃ Audù cē?
10.	gṑnā̀kimmù nē	they're our farms	gṑnā̀kimmù nē?
11.	su nā̀ dāwō̂wā	they're returning	su nā̀ dāwō̂wā?
12.	ìyālìn Bellò	Bello's family	ìyālìn Bellò?
13.	ya nā̀ ƙṑƙarī	he's trying	ya nā̀ ƙṑƙarī?
14.	ka nā̀ lāfiyā̀	you're well	ka nā̀ lāfiyā̀?
15.	gidan talàkā̀	home of the poor	gidan talàkā̀?

d. Drill D--5 syllables.

1.	makar̃antammù	our school	makar̃antammù?
2.	yā gan nì jiyà	he saw me yesterday	yā gan nì jiyà?
3.	ya nā̀ tàfiyā̀	he's traveling	ya nā̀ tàfiyā̀?
4.	sun kēwàyē shi	they went around it	sun kēwàyē shi?
5.	ta nā̀ mā̀mākī̀	she's surprised	ta nā̀ mā̀mākī̀?
6.	bā yā̀ sō̂n aikī̀	he doesn't like work	bā yā̀ sō̂n aikī̀?
7.	bābù gàjiyā̀	there's no tiredness	bābù gàjiyā̀?
8.	yā kāwō aikī̀	he brought work	yā kāwō aikī̀?
9.	bā̀ mā̀tar̃sà ba	she's not his wife	bā̀ mā̀tar̃sà ba?
10.	sun yi ƙṑƙarī	they tried hard	sun yi ƙṑƙarī?
11.	bài yi barcī ba	he didn't sleep	bài yi barcī ba?
12.	bā̂ shi dà gidā	he has no home	bā̂ shi dà gidā?
13.	yā yi ƙànƙanḕ	it's small	yā yi ƙànƙanḕ?
14.	ta nā̀ dà girmā	it (f) is large	ta nā̀ dà girmā?
15.	kuɗinsà kḕ nan	that's its price	kuɗinsà kḕ nan?

4

e. Drill E--6 syllables

1. aikìn makar̃antā	school work	aikìn makar̃antā?
2. yā tàntàmbàyē shì	he kept asking him	yā tàntàmbàyē shì?
3. su nā̀ Nijēriyā̀	they're in Nigeria	su nā̀ Nijēriyā̀?
4. ya nā̀ mā̀mākìnsà	he's amazed at it	ya nā̀ mā̀mākìnsà?
5. bā̀ gidan Jā̀tau ba	it's not Jatau's home	bā̀ gidan Jā̀tau ba?
6. bā̂ shi dà àbinci	he hasn't any food	bā̂ shi dà àbinci?
7. bà sù yi lâifī ba	they didn't do wrong	bà sù yi lâifī ba?
8. Audù ya nā̀ zuwā̀	Audu is coming	Audù ya nā̀ zuwā̀?
9. yā fìta lāfiyā̀	he left safely	yā fìta lāfiyā̀?
10. su nā̀ nēman aikī̀	they're seeking work	su nā̀ nēman aikī̀?
11. bài tàfi gidā ba	he didn't go home	bài tàfi gidā ba?
12. gidansà ya nā̀ nan	his home is here	gidansà ya nā̀ nan?
13. littāfìn Mūsā nḕ	it's Musa's book	littāfìn Mūsā nḕ?
14. Kànde tā zō jiyà	Kande came yesterday	Kànde tā zō jiyà?
15. sun ginà ɗākìnsà	they built his hut	sun ginà ɗākìnsà?

2. Transform drill.

a. Completive aspect negative. Produce the correct negative forms of each of the following completive aspect forms. Concentrate on the meanings as well as the forms.

nā sanī̀	I know
nā tàfi	I went
nā kwānā	I spent the night
nā zō	I came
nā kāwō	I brought (it)
nā shìgā	I entered

Now produce both the positive and negative forms for each of the remaining completive constructions, e.g.-- kā sanī̂, bà kà sanī̂ ba, kā tàfi, bà kà tàfi ba, etc.; kin sanī̂, bà kì sanī̂ ba, kin tàfi, bà ki tàfi ba, etc.

b. Negative. Give a negative answer to each of these questions.

e.g.-- kā tàfi?	bàn tàfi ba.
kā kāwō shì?	
mun tàfi?	
sun shìgā?	
tā kāwō bōkō̂?	
Audù yā tàfi?	
kun kāwō?	
an san shì?	
kin sanī̂?	
sun tàfi gidā?	

3. Possessive link -n/-r̃. Insert the nominal in the margin before the underlined nominal. Use the appropriate form of the possessive link. Give a translation for the utterance with the insert.

gwīwā̂	gâ hannū
sūnā	mênē nê wannàn?
ƙōfā̂	gâ gidā
zamā	yâyâ garī̀?
farcê	gâ hannū
lâbārī̂	ìnā makō̂yī?
rānā	zài zō gòbe
lōkàcī	kā san zuwànsà?
tēbùr̃	gâ makō̂yī

4. Frame Drill. See how many different nouns you can use in each frame. Check each with your informant.

wannàn __________ nē/cē	this is a __________.
bâ __________ ba nē/cê	it's not a __________.
gâ __________ nân	here's the ________ here
gâ __________ cân	there's the _____ over there
ìnā __________?	where is/are __________?
sūnansà __________ nē	its/his name is ________
wancàn __________ nē/cē	that is __________
wàdànnân __________ nē	these are __________

4

5. Object pronouns. Fill in the blank with each of the object pronouns. Read the utterance 3 times using a different pronoun each time in the blank.

mun dubâ __________	we looked for __________
tā gaishē__________	she greeted__________
kun san__________	you (pl.) knew __________
sun kāmâ__________	they caught __________
kin kôrē__________	you (f-sing.) chased __________
yā dubâ__________	he looked for__________
nā san__________	I knew__________
mun kôrē__________	we chased__________
yā kāmâ__________	he caught__________
nā gaishē__________	I greeted__________

LESSON V

Vocabulary - Lessons I-IV

à	at, in
à kân	on, on top of
ā'à	no
ai	(exclamation) why, well
aikī̀	work
àlaikà sā̀lamì	greetings (reply to sàlāmù àlaikùn)
àlaikùn	(see sàlāmù)
àlhērī̀	good(ness)
àlkalàmī	pen
Allā̀ (Allā̀h)	God
âllī	chalk
àllō (pl. allunā̀)	chalkboard
àlmājirī (pl. àlmā̀jìrai)	student, pupil
ā̀min	may it be so, amen
bā̂/bābù	V there is no/not (non-aspect verbal)
bà...ba	not
bā̀...ba	not
bā̀kī	mouth
bangō (pl. bangā̀yē)	wall
bar̃kā̀	greetings
cân/can/càn	there
cē	is, was (feminine of nē)
cikī̀	stomach
dà	with, and
dai	(emphasis particle)
fā̀	what about?
fàɗā (i/ē)	V speak
fàɗā	speaking
fensìr̃(ī)	pencil
fuskā̀ (f) (pl. fuskōkī)	face

gā̀		here/there is/are...
gāfarā̀ (f)		excuse (me), pardon
gaishē	V	greet (from gai dà)
gàjiyā̀ (f)		tiredness
gàrī		town
gāshī̀		hair
gidā		compound, home
gṑbe		tomorrow
gṑdiyā (f)		thankfulness
hancī̀		nose
hankàlī		carefulness, good character
hannū (pl. hannuwā̀)		arm (including hand)
hausā (f)		language, the Hausa language
ī		yes
idṑ (pl. idā̀nū)		eye
ìnā		where?, how?
ìrēzā̀		(blackboard) eraser
jìkī		body
jumā̀	V	wait awhile
kàdai		(used with bar̃kā̀ in reply)
kai	V	carry, take
kâi		head
kân		atop (see à kân)
kujḕrā (f) (pl. kùjḕrū)		stool, chair
kûnnē (pl. kunnuwā̀)		ear(s)
kwal		(form of kwānā used before lāfiyā̀)
kwānā	V	spend the night
kwānā (pl. kwā̀nàkī)		nighttime, day(s)
kyâu		(visible) goodness

ƙafā̀ (f) (pl. ƙafā̀fū)		leg (including foot)
ƙalau		very
ƙōfā̀ (f) (pl. ƙōfōfī)		doorway
lā̀bārī̀		news
lāfiyā̀ (f)		well-being, health
lau		(from ƙalau)
littāfì (pl. lìttàttàfai)		book
lōkàcī		time
mādàllā		fine, praise God
makṑyī (pl. makṑyā)		learner, student
mālàmī/mālàm (f. mālàmā; pl. mā̀làmai)		teacher, learned person, sir
mḕ/mḕnē/mḕcē		what?
nân/nan/nàn		here
nē		is, was
rānā (f)		day, sun
sāfē		morning
sai		until, except
sākḕ	V	do again
sàlāmù/sàlā̂m àlaikùn		greetings
sanī̀/san	V	know
sànnu		hi
sauƙī		easiness, ease
sūnā (pl. sunā̀yē)		name

tāgā̀ (f) (pl. tāgōgī)		window opening
tàwadā̀ (f)		ink
tēbùr̃/tēbùr̃ī (pl. tēbur̃ōr̃ī)		table
tīcā̀		teacher
tṑ/tō̂		(particle indicating assent)
wā̀/wā̀nē (f. wā̀cē)		who?
wancàn (pl. waɗàncân)		that (one)
wani		a certain, a
wannàn (pl. waɗànnân)		this (one)
wunī̀/yinī̀	V	spend the day
wunī̀/yinī̀		period of daylight
yâmmā		early evening
yâuwā/yâuwa		(particle of agreement and/or enthusiasm)
yā̀yā̀		how?
yinì		(see wunī̀)
zamā		situation, state
zō	V	come
zuwā̀		coming

HAUSA NAMES - Lessons I-IV

Ā̀dàmu = Adam
Àlī
Àliyù
Àlmājìrī = student
Amī̀nā (f)
Aùdī (f)
Audù

Bā̀ƙo = stranger
Bàlā = boy born on Wednesday
Bellò

Daudà = David

Gado = firstborn after twins
Gar̃bà = Àbūbakàr̃
Gīwa = elephant (title of respect)

Hasàn = name of twin boy if born first
Hā̀wā (f) = Eve

Īdī = shortened form of Idìrīsù = Enoch
Īsā = Jesus

Jā̀tau = light-skinned

Kànde = girl born after two or more boys

Makṑyī = learner
Mālàm Īsā = Mr./professor Jesus
Mammàn
Mūsā = Moses

5

Nūhù = Noah

Sālisù
Sulè = Sùlàimānù = Solomon

Tīcā̀ = teacher
Tsōho = old man

Ùsmā̂n = ùsùmānù

Yākùb = Jacob
Yūsufù = Joseph

HAUSA PHONEMES WITH PRONUNCIATION KEY

Consonants	English Example or Comments	Example
b	boot	bā̀kī
ɓ	Implosive or Glottal b	ɓērā
c	Like Eng. ch in church	cikī̀
d	done	dà
ɗ	Implosive or Glottal d	ɗākī̀
f	Bilabial fricative (not like Eng.)	farcḕ
g	good (never as in gin)	gāshī̀
h	hot (sometimes like Hausa f)	hannū
j	joke	jìkī
k	keep	kâi
ƙ	Glottal k	ƙafā̀
l	lit (a bit fronted)	lēɓḕ
m	man	makṑyī
n	new	nōnṑ
r	Fronted flap	rānā
r̃	Trill	har̃
s	son	sāfē
sh	shut	shidā̀
t	teach	tāgā̀
ts	Glottal s	tsuntsū
w	wet	wàndō
y	yet	yātsā̀
'y	Glottal y	'yā'yā
z	zoo	zuwā̀
'	Glottal stop (Eng. oh-oh)	nà'am

Vowels	Approximate English Equivalent	Example
a	but	àllō
ā	fa	kwānā
e	bet; or something like date, but short	fensìr̃; gṑbe
ē	Something like date	gēmù
i	bit; or something like seat, but short	fìta; idṑ
ī	Something like seat	īkṑ
o	Something like boat, but short	Bellò
ō	Something like boat	bōkṑ
u	put; or something oke zoo, but short	fuskā̀; sànnu
ū	Something like zoo	sūnā
ai	The u of but plus y = uy (uh-ee)	aikī̀
au	The u of but plus oo of zoo (uh-oo)	Audù

Synopsis of Grammar - Lessons I-IV

5.1 Person-Aspect Indicators.

5.1.1 Completive Aspect Positive - high-tone, long vowel or -n suffix.

I	nā	mun	we
you(m)	kā	kun	you(pl.)
you(f)	kin		
he	yā	sun	they
she	tā		
one	an		

5.1.2 Completive Aspect Negative - low-tone, short vowel.

I	bàn...ba	bà mù...ba	we
you(m)	bà kà...ba	bà kù...ba	you(pl.)
you(f)	bà kì...ba		
he	bài...ba	bà sù...ba	they
she	bà tà...ba		
one	bà à...ba		

5.2 Object Pronouns (follow verbs and gā̀)- tone opposite of preceding syllable, short vowel.

me	ni/nì	mu/mù	us
you(m)	ka/kà	ku/kù	you (pl.)
you(f)	ki/kì		
him	shi/shì	su/sù	them
her	ta/tà		

5.3 Possessive Pronouns (partial list) - low tone, short vowel.

your(m)	-kà
your(f)	-kì
his	-sà

5.4 Possessive Link (see also lesson VI Grammar 6.3).

-n on masculine nouns
-r̃ on feminine nouns

5.5 Hausa Word Classes.

5.5.1 Nominals

Independent
Adjectival (including numbers)
Adverbial
Specifiers (including "demonstratives")

5.5.2 Verbals

Verbs
Specialized Verbals
Non-Aspect Verbals

5.5.3 Particles (miscellaneous small classes)

Relaters ("prepositions" and "conjunctions")
Negatives
Person-Aspect Indicators

5.6 Hausa Predicate

P-A + VERB

(P-A = person-aspect indicator)

5.7 The Particle nē

5.7.1 N + nē

5.7.3 N + nē + N

5.8 Pronunciation

5.8.1 Glottal Stop - always present initially in words beginning with a vowel.

5.8.2 /n/

n before b, ɓ, f, m = m
n before k, ƙ, g, ', y, word final = ŋ (ng in sing)

5.8.3 /a/ frequently is pronounced [ɛ] (e in bet) when preceded by a palatal (y, j, c, sh) or followed by a syllable containing /i/ or /e/

e.g.- sai

Definitions - Lessons I-IV

ADJECTIVAL NOMINALS - a subcategory of the word class Nominals. Adjectival nominals typically have masculine, feminine and plural forms. They are frequently (though not exclusively) employed as modifiers of independent nominals and usually translate into English adjectives. See section 3.4.

ADVERBIAL NOMINALS - a subcategory of the word class Nominals. Adverbial nominals are typically feminine (though gender is virtually irrelevant in their case) and unpluralizable. They are often employed as modifiers of the predicate. See section 3.4.

ASPECT - the term used with regard to the action indicated by the person-aspect indicator plus verb (i.e.- the predicate) construction in Hausa. The term refers to the kind of action indicated (e.g.- completed action, continuative action, habitual action, etc.) and is employed with reference to Hausa predicate constructions in preference to the more familiar but less accurate term 'tense' which refers to the time (e.g.- past, present, future) of the action. See section 2.3.

CLAUSE - the basic structural unit upon which Hausa utterances are built. The predicate is the core of the majority of Hausa clauses. More will be said about clauses in subsequent lessons. See section 3.2.

COMPLETIVE ASPECT - the Hausa aspect that indicates action regarded as completed or as having occurred at a specific point (rather than as a process) in time. The completive aspect person-aspect indicators are characterized by high tone and either a long vowel or an -n suffix in the positive, by low tone, short vowel in the negative. See section 3.1.

INDEPENDENT NOMINALS - the largest subcategory of the word class Nominals. Independent nominals are either masculine or feminine in gender and are usually pluralizable. Most of the words which the student (on the basis of his knowledge of English) feels should be nouns fall into this subclass. See section 3.4.

NOMINALS - the major word class in Hausa that includes nouns and pronouns. See section 1.1.

NON-ASPECT VERBALS - a very small subcategory of the word class Verbals (consisting of only four words including gā̀ and bā̂/bābù). Non-aspect verbals take objects but are not preceded (like verbs) by person-aspect indicators. See section 4.3.

PARTICLES - the cover term applied to the miscellaneous assortment of smaller word classes which are not classifiable as Nominals or Verbals. Such smaller classes as Relaters, Negatives, Person-Aspect Indicators and the like are included. See section 1.1.

PERSON-ASPECT INDICATORS - particles which occur with (usually preceding) the verb within a clause predicate to indicate the person and the aspect of the action specified by the verb. There are several sets of person-aspect indicators. See section 2.2.

POSSESSIVE LINK - the name given to the -n/-r̃ suffix attached to the first of two nominals to indicate possession or other close relationship between them. See section 4.1.

PREDICATE - the central grammatical structure in a majority of Hausa clauses. The most common type of predicate consists of a person-aspect indicator plus a verb. See section 3.3.

RELATERS - the largest group of particles. Relaters are so termed because they function to relate grammatical structures (e.g.- words, phrases, clauses, sentences) to each other. Most relaters translate into English as prepositions or conjunctions. See section 1.1.

SPECIFIERS - a subcategory of the word class Nominals. Specifiers are usually employed to make independent or adjectival nominals more or less specific. So-called "demonstratives" belong to this class. See section 3.4.

VERB - the largest subcategory of the word class Verbals. Verbs are typically preceded by person-aspect indicators to form cluase predicates. See section 2.2.

VERBALS - the major word class in Hausa that includes verbs, specialized verbals and non-aspect verbals. See section 1.1.

LESSON VI at Bello's Home

PROVERB

*yâu dà gṑbe kā̂ iyā̀.		Little by little you can do it.
yâu		today
kā̂		you (future II aspect)
iyā̀	V	be able to do (it)

BASIC DIALOG

1.	gā̀ gidan Bellò.		Here's Bello's home.
*2.	tō̂, bàri mù gaishē shì.		Good, let's greet him.
	barī̀/bar̃	V	let, allow
	mù		let us (subjunctive aspect)
3.	sàlāmù àlaikùn, mài gidā.		Greetings, head of the house.
	mài		possessor of . . .
	mài gidā		head of the house
4.	yâuwā, bar̃kā̀ dà zuwā̀.		Good, welcome.
5.	ìnā gùmī?		How's the heat?
	gùmī		perspiration
6.	ai lōkàcinsà nē.		Well, it's the time for it.
7.	mādàllā.		Fine.
*8.	tṑ bàri mù shìga zaurḕ.		Okay, let's go into the entrance hut.
	shìgā/shìga	V	enter
	zaurḕ		entrance hut
9.	dà kyâu.		Good.

*10. gā̀ kujḕrā, kù zaunā̀.		Here's a chair, sit down.
kù		you (pl.) (subjunctive aspect)
zaunā̀	V	sit down, stay
11. yâuwa mun gōdḕ.		Good, thank (you).
gōdḕ	V	thank (you)
*12. yārṑ, kā̀wō ruwan shā̂.		Boy, bring (us) drinking water.
yārṑ (pl. yā̂rā)		boy (pl. children)
kā̀wō	V	bring
ruwā		water
shā̂		drinking
13. mutā̀nenkà lāfiyā̀?		Is your family well?
mutā̀nē (sing. mùtûm)		people (sg. man, person)
14. lāfiyā̀, bā̂ kōmai.		Fine, there's nothing (wrong).
kōmai		anything
15. mādàllā, yā̀yā̀ aikìnkà.?		Good, how's your work?
16. àlhamdù lìllāhī̀.		Fine.
àlhamdù lìllāhī̀		praise God
17. tṑ dà kyâu.		Good.
18. tō̂, gā̀ ruwā, kù shā.		Okay, here's the water, drink (it).
shā	V	drink
19. mādàllā.		Thanks.
*20. mài gidā, rī̀gar̃kà tā yi kyâu.		Sir, your gown is good looking.
rī̀gā (f) (pl. rīgunā̀)		gown, robe, coat
-r̃ + -kà		your (m.s.) (feminine thing) (see 6.3)
yī/yi	V	make, do

21. hakà nē. an kāwō tà dàgà ƙasar̃ Tūr̃ai.	So it is. It was brought (here) from Europe.
hakà	thus
ta/tà	it, her (object pronoun)
dàgà	from
ƙasā (f) (pl. ƙasōshī)	country, land
Tūr̃ai	Europe
*22. kuɗintà dà yawā̂ nē?	Does it cost a lot?
kuɗī	money, price
yawā̂	muchness, many
23. ī, dà yawā̂ nē.	Yes, (it costs) a lot.
*24. tō̂ bâ lâifī.	Okay.
lâifī	fault

Supplementary Expressions:

25. kadà kà shìgā	Don't enter.
kadà	don't, lest (see Grammar 6.1)
26. ìnā sanyī?	How's the coldness?
sanyī	coldness
27. ìnā ruwā?	What about the rain?

(the answer to both of the above is lōkàcinsà nē - see 6 above)

28. ìnā ìyālī̂.?	How's (your) family?
ìyālī̂	a man's dependents
29. ìyālìnkà lāfiyā̂?	Is your family well?
30. i nā̂ sôn ruwan shā̂.	I want a drink of water.
i	I (continuative aspect)
nā̂	V be in state of
sô	wanting

CONVERSATIONS:

Yūsufù	I Gar̃bà
sànnu mài gidā.	yâuwa sànnu dai.
ìnā aikìnkà.?	àlhamdù lìllāhī̀.
ī̀yālìnkà lāfiyā̀?	lāfiyā̀, bā̂ kōmai.
mādàllā, ìnā sanyī?	ai lōkàcinsà nē.
hakà nē, bā̂ lâifī.	*tō̂, bàri ìn kāwō kujḕrā.
tṑ nā gōdḕ.	

Sulè	II Bā̀ƙo
*sai kà shìga gidāna.	tṑ dà kyâu.
zàunā nân.	mādàllā, nā gōdḕ.
kā kāwō aikìnkà nē?	ā'à.
ìnā littāfìnkà.?	ai, bàn kāwō shì yâu ba.
kā kāwō fensìr̃?	ā'à, nā bar̃ shì à gidā nḕ.
tṑ bā̂ lâifī.	

Mūsā	III Àlī
rī̀gar̃kà tā yi kyâu.	hakà nē.
an kāwō tà dàgà Tūr̃ai?	ā'à, an yi tà à nân.
tṑ bā̂ lâifī.	*kuɗintà bā̂ yawā̀.
tṑ dà kyâu.	

NOTES

Proverb:

Literally: today and tomorrow you-will be-able-to-do-(it).

Basic Dialog:

2. barī̂ becomes bàri when used to give a command (see also B.D. 8, 12, Grammar 6.4).

8. shìgā and several other verbs (e.g. yī, B.D. 20) shorten their final vowel when followed by another word. Verbs that function this way will be introduced and listed in the vocabularies as shìgā/shìga, yī/yi, etc.

10. The Subjunctive Aspect (e.g. kù zaunā̂) is frequently used to express commands. This type of command is often more polite than the type noted in 2 above though in many contexts its use would be considered stilted.

12. kā̂wō - see Grammar 6.4.

20. Literally: ... gown-your it makes goodness-(to the sight).

22. Literally: price-its with muchness is? Note that dà yawā̂ functions as a nominal in the Nominal plus Nominal plus nē construction (see 4.5).

24. bâ lâifī = 'there-is-no fault', therefore, 'all is okay'. It is common in Hausa to use negative expressions like this (or bâ kōmai, B.D. 14) to indicate what we would express positively by 'okay', 'alright', etc.

Conversations:

I ìn = "let me", a subjunctive aspect P-A pronoun (see Grammar 6.1).

II sai here reinforces the command, 'come into my home' but doesn't appear in the translation.

gidāna = 'my home'. See Grammar 6.3 for the possessive -na.

barī̂ (see B.D. 2, 8) becomes bar̃ before an object.

III bâ yawā̂ = 'it is not much', i.e. - not expensive.

6.1 The Subjunctive Aspect (see B.D. 2, 8, 10, 18: II B.D. 12)

The Subjunctive Aspect (called Optative by Hodge) may usually be translated in one of three ways:

1. "let one do such-and-such"
   e.g.- mì shìgā = 'let's enter'; yà kai shì = 'let him carry it'.
2. as a command (second person forms)
   e.g.- kà zaunā = 'sit down!'; kì kāwō ruwā = 'bring (some) water'.
3. "that one may do such-and-such"
   e.g.- i nā̀ sō̂ yà kāwō ruwā = 'I want (i nā̀ sō̂) that he bring water' (i.e.- I want him to bring water); bàri mì gaishē shì = 'let (it) be that we greet him' (i.e.- let's greet him).

   In the latter example mì gaishē shì (without bàri) would mean about the same thing but might be considered abrupt.

   The full set of subjunctive aspect person-aspect indicators with the verb zō and typical translations is:

let me come	ìn zō	mù zō	let's come
come (m)	kà zō	kù zō	come (pl.)
come (f)	kì zō		
may he come	yà zō	sù zō	let them come
may she come	tà zō		
may one come	à zō		

The negative of the subjunctive aspect is formed by placing the relater kadà before the above set of person-aspect indicators. In most contexts kadà 'don't, lest' immediately precedes the p-a indicator, e.g.-

kadà kà zō - don't come
kadà yà tàfi - don't let him go, or... lest he go

If, however, the person-aspect indicator is preceded by a noun subject and/or a modifier of the predicate, kadà precedes them. That is, kadà functions as a clause introducer unlike the negative of the completive aspect which always occurs immediately preceding the person-aspect indicator, e.g.-

kadà mālàmī yà wunī̀ nân	...lest the teacher spend the day here
kadà an jumā̀ yà sanī̀	...lest after awhile he know

6.2 Object Pronouns (see B.D. 2, 21; II B.D. 12; III B.D. 3; IV B.D. 16, 28)

The pronouns used as objects of verbs are characterized by "opposable tone". That is, the tone of the pronoun will be the opposite of the tone of the syllable immediately preceding it (except in certain environments to be treated later). The full set of these pronouns is listed in lesson V, Synopsis of Grammar 5.2.

6.3 Possessive Pronouns (see B.D. 6, 13, 20, 22, 28; IV B.D. 8, 14, 25, 26)

Pronominal possession in Hausa is indicated by suffixing the possessive link (see 4.1) plus this possessive set of pronouns to the possessed noun, e.g.- gidā + -n + -sà = gidansà, 'his compound'; rī̀gā + -r̃ + sà = rī̀gar̃sà, 'his gown'. Note that a final long vowel shortens before the possessive link.

In the first person singular, though, no possessive link is employed and the final vowel of the possessed noun remains (or becomes) long, e.g.- gidāna, 'my compound'; rī̀gāta, 'my gown'.

The gender of the possessed noun, not that of the possessor, determines whether the masculine or feminine form of the possessive link (and of -na/-ta in the first person singular) is used.

The complete set of these pronouns with alternatives suffixed to masculine gidā, 'compound' and feminine rī̀gā, 'gown' is:

gidāna/gidānā	my__________	rī̀gāta/rī̀gātā
gidankà	your________	rī̀gar̃kà/rī̀gakkà
gidankì	your (f)____	rī̀gar̃kì/rī̀gakkì
gidansà/gidanshì	his_________	rī̀gar̃sà/rī̀gassà rī̀gar̃shì/rī̀gasshì
gidantà	her________	rī̀gar̃tà/rī̀gattà
gidammù	our________	rī̀gar̃mù/rī̀gammù
gidankù	your (pl)___	rī̀gar̃kù/rī̀gakkù
gidansù	their______	rī̀gar̃sù/rī̀gassù

6.4 Verbs Used Imperatively (see B.D. 2, 3, 12; IV B.D. 27)

Commands may be expressed by employing the subjunctive aspect (see 6.1 above) or by the use of a verb without a person-aspect indicator.

In the latter case a two-syllable verb will manifest a low-high (or sometimes low-low) tone pattern. If the basic tone pattern of the verb is low-high this will involve no change. In the case of barī̀ (B.D. 2, 8), kāwō (B.D. 12), and sākḕ (IV B.D. 27), however, the basic tone patterns are changed, e.g.-

bàri mù shìga	let's enter
kā̀wō ruwā	bring the water
sā̀kḕ fàdā	repeat (it) (lit: do again speaking)

One syllable verbs in this type of construction are typically low before pronouns, high before nouns, e.g.-

kài shi	carry it!
kai kujḕrā cân	take the chair over there
zō nân	come here
bàr̃ shi	leave it! (see note on Conversation II on barì)

6.5 Nominal Phrase: Head-Modifier Type

A phrase is composed potentially of two or more words in structural relationship to each other which function as a single unit within a clause. A nominal phrase is a phrase in which the main member (or head) is a nominal.

There are several types of nominal phrases. One of the most common is the Head-Modifier type. Examples so far are:

	Head	Modifier
III B.D. 8	zaman	gàrī
IV B.D. 8, 14, 25	sūnan	-sà
24	sūnan	wannàn
26	sūnan	-kà/-kì
VI B.D. 1	gidan	Bellò
6	lōkàcin	-sà
12, 29	ruwan	shâ
13	mutā̀nen	-kà
15	aikìn	-kà
20	rī̀gar̃	-kà
21	ƙasar̃	Tur̃ai
22	kudin	-tà
29	sôn	ruwan shâ

Note that:

a. The modifier follows the head (just the opposite of English).

b. The possessive link is suffixed to the head word.

c. The modifier may be a noun or a pronoun.

d. It is possible for the modifier to consist of another complete nominal phrase, e.g.- VI B.D. 29--

Head	Modifier	
sôn	ruwan	shâ
	(head)	(modifier)

6.6 Slots and Fillers

The term "slot" is employed in these lessons to facilitate the discussion of grammatical structure. The term will be applied to structurally relevant components of e.g.- phrases, clauses and sentences.

For example, in the nominal phrase type treated above (6.5) there are two slots: the Head Slot and the Modifier Slot.

A 'filler' is simply that which fills a slot. With reference to the head-modifier nominal phrases treated above (6.5) we may say the following:

a) The filler of the head slot may be an independent nominal (see 3.4) with a possessive link (4.1) as suffix,

b) The filler of the modifier slot may be an independent nominal (e.g. III B.D. 8; IV B.D. 28; VI B.D. 1, 12, 21), a possessive pronoun (IV B.D. 8, 14, 25, 26; VI B.D. 6, 13, 15, 20, 22), or a specifier (IV B.D. 24).

A slot, then, is a structurally relevant position within a linguistic structure (e.g.- phrase, clause, sentence) which may be filled by another linguistic structure usually of a lower linguistic level. Phrase slots are usually filled by words.

The most important slot in a phrase is the head slot. The head slot of a given phrase is typically filled by a word of the word-class bearing the same name as the name of the phrase type. That is, the head slot of a nominal phrase will typically be filled by a nominal, that of a verbal phrase by a verbal.

5

DRILLS

1. Subjunctive Aspect

Drill on the Subjunctive Aspect P-A Indicators by imitating your informant as he reads each p-a indicator in turn in the following frame. Keep the meanings of each utterance firmly in mind as he reads and you imitate it.

a.

bàri ìn shìgā	let me go in
bàri ìn zaunā̀	let me sit down
bàri ìn zō	let me come
bàri ìn shā	let me drink (it)
bàri ìn yī	let me do (it)
bàri ìn fàdā	let me say (it)
bàri ìn kai	let me take (it)
bàri ìn kāwō	let me bring (it)

Substitute the remaining Subjunctive P-A Indicators for ìn and translate the whole utterance as follows:

...kà . . . you (m) ought to . . . /you . . . ! (a command)
...kì . . . you (f) ought to . . ./you . . . ! (a command)
...yà . . . allow him to . . . /let him . . .
...tà . . . let her . . . /allow her to . . .
... à . . . let someone enter / sit down / come
let it be drunk / done / said / taken / brought
...mù . . . let's . . .
...kù . . . you (pl) . . . ! (a command) / you (pl.) ought to ...
...sù . . . allow them to . . . / let them . . .

b. Follow the above directions for:

i nā̀ sō̂ ìn shìgā	I want to enter
i nā̀ sō̂ ìn zaunā̀	I want to sit down
i nā̀ sō̂ ìn zō	I want to come
i nā̀ sō̂ ìn shā	I want to drink
i nā̀ sō̂ ìn yī	I want to do (it)
i nā̀ sō̂ ìn fàdā	I want to speak
i nā̀ sō̂ ìn kai	I want to take (it)
i nā̀ sō̂ ìn kāwō	I want to bring (it)

Substitute the remaining p-a indicators.

c. Follow the above directions for the negative forms:

kadà ìn shìgā	don't let me or ... lest I enter
kadà ìn zō	don't let me or ... lest I come
kadà ìn yi shì	don't let me or ... lest I do it
kadà ìn kāwō shì	don't let me or ... lest I bring it

Substitute the remaining p-a indicators.

d. Insert kadà in the correct place in each of the following utterances to derive the translation at the far right:

do the work	kà yi aikī̀	don't do the work
let him speak	yà fàɗā	lest he speak
we left to drink	mun tàfi mù shā	we left lest we drink
I entered to sit down	nā shìgā ìn zaunā̀	I entered lest I sit down

2. Contrasting Subjunctive Aspect With Completive Aspect

Drill on the contrast between the Subjunctive and the Completive Person-Aspect Indicators by imitating your informant as he reads the contrasting p-a indicators in each of the following frames. Concentrate also on the meanings of each utterance as he reads it and you imitate it.

nā		I greeted him
	gaishē shì	
ìn		let me greet him
nā		I entered
	shìgā	
ìn		let me enter
nā		I sat down
	zaunā̀	
ìn		let me sit down
nā		I did work
	yi aikī̀	
ìn		let me do work
nā		I brought it
	kāwō shì	
ìn		let me bring it
nā		I said (it)
	fàɗā	
ìn		let me speak

3/7

6

Substitute the remaining Completive and Subjunctive P-A Indicators for nā and ìn in these frames working out your own translations.

Completive	Subjunctive
kā	kà
kin	kì
yā	yà
tā	tà
an	à
mun	mù
kun	kù
sun	sù

3. Object Pronouns

Drill on the Object Pronouns by imitating your informant as he reads each pronoun in the following frames. Again concentrate on the meanings as you hear and imitate each utterance.

yā gaishē nì	he greeted me
yā kāwō nì	he brought me (here)
yā kai nì	he took me (there)
yā kāmā̀ ni	he caught me
yā wucḕ ni	he passed by me.
yā bar̃ nì	he left me

Substitute the remaining Object Pronouns for nì and concentrate on the proper translations.

ka/kà	you (m)	mu/mù	us
ki/kì	you (f)	ku/kù	you (pl.)
shi/shì	him	su/sù	them
ta/tà	her		

4. Possessive Pronouns

Drill on the Possessive Pronouns by imitating your informant as he reads each of the following utterances. Concentrate also on the meanings.

my home	gidāna	rī̀gāta	my gown
my boy	yārṑna	fuskā̀ta	my face
my work	aikī̀na	ƙafā̀ta	my leg/foot
my head	kâina	gwīwā̀ta	my knee
my book	littāfī̀na	kujḕrāta	my chair
your home	gidankà	rī̀gar̃kà	your gown
your boy	yarònkà	fuskàr̃kà	your face
your work	aikìnkà	ƙafàr̃kà	your leg/foot
your head	kânkà	gwīwàr̃kà	your knee
your book	littāfìnkà	kujḕrár̃kà	your chair

Substitute the remaining Possessive Pronouns for -kà with each of the masculine and feminine nouns.

your (f) . . .	-kì	mù	our . . .
his . . .	-sà	kù	your (pl.) . . .
her . . .	-tà	sù	their . . .

5. Contrasting Imperative With Completive and Subjunctive

Drill on the contrast between the Imperative form and the basic form of the verbs given below by imitating your informant as he reads each utterance. Concentrate also on the meanings. The translation of the Subjunctive and the Imperative is the same in each case.

Completive		Subjunctive		Imperative
kā shìgā	you entered	kà shìgā	enter!	shìgā
kā zaunā̀	you sat down	kà zaunā̀	sit down!	zàunā
kā kāwō	you brought (it)	kà kāwō	bring (it)!	kā̀wo
kā shā shì	you drank it	kà shā shì	drink it!	shā̀ shi
kā yi shì	you did it	kà yi shì	do it!	yì shi
kā kai shì	you carried it	kà kai shì	carry it!	kài shi
kā sākḕ shi	you changed it	kà sākḕ shi	change it!	sā̀kē shì
kā zō nân	you came here	kà zō nân	come here!	zō nân

6. Substitution Drills

In this type of drill a complete utterance will be given to start with. One item of the first utterance will be underlined. At the left of the second utterance an item will be given which is to be substituted in the first utterance for the underlined form. If the substitution is correctly made, the student will have constructed the second utterance correctly, e.g.-

	na shìga gidā
ìn	ìn shìga *gidā*
kā̀suwā	*ìn* shìga kā̀suwā
yā	yā *shìga* kā̀suwā
tàfi	yā tàfi kā̀suwā

Since in each case the correct answer is printed opposite the substitution word (e.g. ìn shìga *gidā* is the correct answer for the substitution required on line two), the student should take a 4x6 card and cut a notch in it in such a way that he can slide it down the page while he drills and always have the substitution word exposed but the answer covered, e.g.-

	na shìga gidā
ìn	

(card exposes substitution word but covers answer)

	na shìga gidā
ìn	ìn shìga *gidā*
kā̀suwā	

(as card is lowered it exposes correct answer to number two and new substitution word but covers answer to number three)

Drill a. Concentrate on the meanings as you drill.

	nā yi aikī̂
yā	yā yi aikī̂
sun	sun yi aikī̂
tā	tā yi aikī̂
mun	mun yi aikī̂
shì	mun yi shì
kāwō	mun kāwō shì
bàri mù	bàri mù kāwō shì
ìn	bàri ìn kāwō shì
yà	bàri yà kāwō shì
kà	kà kāwō shì
kā̂wō	kā̂wō shì

Drill b. Concentrate on the meanings.

	sun tàfi gidā
kā̂suwā	sun tàfi kā̂suwā
Kanò	sun tàfi Kanò
gidan Audù	sun tàfi gidan Audù
shìga	sun shìga gidan Audù
kā	kā shìga gidan Audù
zaurē̂	kā shìga zaurē̂
kà	kà shìga zaurē̂
gàrī	kà shìga gàrī
tàfi	tàfi gàrī
gidankà	tàfi gidankà
Bellò	tàfi gidan Bellò

Drill c. Concentrate on the meanings.

	i nā̀ sō̂ *ìn* shìgā
kà	i nā̀ sō̂ kà *shìgā*
zaunā̀	i nā̀ sō̂ kà *zaunā̀*
fàɗā	i nā̀ sō̂ *kà* fàɗā
yà	i nā̀ sō̂ yà *fàɗā*
kāwō shì	i nā̀ sō̂ yà kāwō *shì*
tēbùr̃	i nā̀ sō̂ yà kāwō *tēbùr̃*
kujḕrāta	i nā̀ sō̂ yà kāwō kujḕrā*ta*
-sà	i nā̀ sō̂ yà kāwō *kujḕrar̃*sà
fensìr̃ī	i nā̀ sō̂ yà kāwō *fensìr̃insà*
ruwā	i nā̀ sō̂ *yà* kāwō ruwā
kà	i nā̀ sō̂ kà *kāwō* ruwā
shā	i nā̀ sō̂ *kà* shā ruwā
ìn	i nā̀ sō̂ ìn shā ruwā

LESSON VII How Many Live Here?

PROVERB

*Allā̀ yā cē̂, "tā̀shī ìn tàimàkē kà."		God helps those who help themselves. (lit: God says, "get up, let me help you.")
cē̂/cḕ	V	say
tāshī̀	V	arise, get up
tàimakā̀ (i/ē)	V	help

BASIC DIALOG

*1.	kū nawà à gidan nàn.?	How many of you (live) in this compound?
	kū	you (pl) (independent pronoun)
	nawà	how much/many?
*2.	mū shā̂ bìyar̃ nḕ.	There are fifteen of us.
	mū	we (indep. pronoun)
	shā̂ bìyar̃	fifteen
3.	kâi! kun yi yawā̀.	Wow! You are many.
	kâi	wow!, boy! (exclamation)
4.	hakà nē. àmmā bā̂ kōmai.	So it is. But that's okay.
	àmmā	but
*5.	gàskiyar̃kà. yā̂rankà dà yawā̀ nē?	You're right. Are your children many?
	gàskiyā	truthfulness
*6.	ai sun kai tar̃à dukà.	Well there are nine in all.
	tar̃à	nine
	dukà/duk	all
*7.	madàllā. mātankà nawà.?	Good. How many wives (have you)?
	mātā (sing. màcè, mā̀ta-)	women, wives

8. sai biyū.	Only two.
9. tṑ bā̂ lâifī.	Alright.
*10. àkwai kumā tsōfon ùbānā dà mā̀tar̃ ɗānā dà jā̀rīrìnsù.	There are, also, my old father and my son's wife and their baby.
àkwai	there is/are
kumā	also, further
tsōfō/tsōhō (pl. tsṑfàffī)	old person/thing
ùbā	father
ɗā (pl. 'yā'yā)	son (pl. offspring)
jā̀rīrī̀	infant
11. dà kyâu. awākin nàn nākà kumā?	Okay. (Are) these goats yours also?
nākà	yours
awākī (sing. àkwiyā̀ (f)	goats
12. ī mànà.	Yes indeed.
mànà	indeed (exclamation)
13. nā ƙirgā̀ takwàs ɗā̀zu.	I counted eight just now.
ƙirgā̀	V count
takwàs	eight
ɗā̀zu	just now, a little while ago
*14. ai sun fi hakà.	Well, there are more than that.
fi/fī	V surpass
15. tô, tumākī fā̀.?	Okay, what about sheep?
tumākī (sing. tunkìyā (f)	sheep
*16. gùdā bakwài nē.	There are seven.
gùdā	a unit/group of, one
bakwài	seven

*17. kâi!, ka nā̀ dà ar̃zìkī. — Boy your're wealthy!

ka	you (continuative aspect)
ar̃zìkī	wealthiness, prosperity

18. habà mālàm! wannàn bā̀ ar̃zìkī ba nḕ. — Nonsense sir! This isn't wealth.

habà	come, come! (exclamation)

19. àshē? — Is that so?

àshē	(exclamation of surprise)

20. hakà. sai mài mātā huɗu, shī nḕ mài ar̃zìkī. — Yes. Only one who has four wives, he's a rich man.

huɗu/huɗū	four
shī	he, it (independent pronoun)

*21. tṑ dà kyâu. mun tàfi yànzu. — Fine. We're leaving now.

tàfi	V	go (away)
yànzu		now

22. bā̂ lâifī. sai wani sā'ī̀. — Okay. See you some other time.

sā'ī̀	time, hour

23. yâuwa sai wani sā'ī̀. — Fine, see you some other time.

Supplementary Expressions - Numbers:

ɗayā	1	9	tar̃à
biyū	2	10	gōmā̀/gōmà
ukù	3	11	(gōmā̀) shā̂ ɗayā
huɗu/huɗū	4	12(-17)	(gōmā̀) shā̂ biyū
bìyar̃	5	*18	àshìr̃in biyū bābù
shidā̀	6	*19	àshìr̃in ɗayā bābù
bakwài	7	20	àshìrin
takwàs	8	21	àshìrin dà ɗayā

CONVERSATIONS:

I

Bàtūrē̂	Bellò
yâranka nawà.?	*sū tar̃à nē.
kâi! duk nākà nē?	*ā'à, àkwai yâran gidā gùdā ukù.
àshē?	*ī, su nā̂ aikī̂ à gidāna.
tō̂ bâ lâifī.	

II

Ā̂dàmū	Jā̂tau
biyū dà biyū nawà nē?	huɗū nē̂.
ukù dà tar̃à fā̂.?	gōmā̂ shâ biyū nē̂.
tô, nawà nē takwàs dà shâ ɗayā?	àshìr̃in ɗayā bābù nē.
mādàllā, àshìr̃in dà àshìr̃in fā̂.?	ai bàn san wannàn dà Hausā ba.
tō̂ bâ lâifī.	

III

Sālisù	Mammàn
awākinkà nawà nē?	kâi! dà yawà nē.
sun kai gōmà nē?	ai sun fi hakà.
bàri mù ƙirgā̂ su.	tō̂ dà kyâu.
ɗayā, biyū . . . shâ huɗū.	àkwai wani kumā.
àshē?	*ī, su nā̂ gidan ɗāna.
tô, sū nawà nē?	sū ukù nē.
awākinkà dukà sun kai shâ bakwài.	hakà nē.

Produce additional conversations of this nature.

NOTES

Proverb:

tàimakā̂ becomes tàimàkē before a pronoun object, tàimàki before a noun object. See, Grammar 8.3.

Basic Dialog:

1. nàn is an alternate form of nân (Lesson IV). See also B.D. 11.
   This type of question would only be asked of a teacher or a close friend.
2. shâ is used to mean 'and' in the numbers 11-17 (and sometimes in 18, 19) only. 15 may be shâ bìyar̃ or gōmā̂ shâ bìyar̃, literally - "ten and five." In numbers above 20, however, dà is used, e.g.- àshìrin dà biyū, 22; àrbà'in dà huɗu, 44, etc.

5. gàskiyar̃kà, literally "your truthfulness."

6. sun kai tar̃à, lit. "they've reached (as many as) nine."

7. màcè is the singular form meaning "woman" in isolation.
When the possessive suffix -r̃ is added, however, màcè becomes mā̂ta-, e.g. mā̂tar̃kà, "your wife" (see B.D. 10).

10. àkwai is a Non-Aspect Verbal like gā̂, bā̂ (see Lesson IV).
tsōhō/tsōfō - f and h are often interchangeable before o or u.

14. sun fi hakà, lit. "they surpass thus/that." fī is regularly used in this way to indicate "more or better than."

16. gùdā is a word characteristically used with numbers in this way. If used alone, e.g.- yārō̂ gùdā nē̂, 'there is (only) one boy' it means 'one' (frequently used in place of ɗayā, 'one'). gùdā frequently does not show up in the translation.

17. ka nā̂ dà . . . is the regular way of expressing "you have . . ." See Lesson IX (9.5).

21. mun tàfi, "we're going" - the completive aspect is employed here even though, to our minds, the action appears incomplete.

18, 19 àshìrin biyū/ɗayā bābù is the most acceptable way of expressing 18 and 19 though (gōmā̂) shā̂ takwàs/tar̃à is also heard.

Conversations:

I sū = 'they' (see Grammar 7.1).
yā̂ran gidā = children of someone else (perhaps a poorer relative) kept in the home of a more wealthy person to do various chores in exchange for their keep. This is a common practice in Northern Nigeria.
su nā̂ aikī̂ = 'they work.'

III su nā̂ gidan ɗāna = 'they are at my son's house.'

GRAMMAR

7.1 Independent Pronouns (see B.D. 1, 2; Conversation I, III)

The Independent Pronouns are the pronominal forms that most typically may stand alone or occur with nē. For example, the answer to the question wâ ya zō? 'who has come?', could be either nī, 'me', or nī nê, 'it's me.'

Independent Pronouns also typically substitute for nouns in the kinds of contexts illustrated in the Basic Dialog and Conversations above. That is, instead of e.g.- mutā̂nē nawà . . . ? 'how many people?' in B.D. 1, we have kù̱ nawà . . .? 'how many of you.'

The full set (with nē/cē) is:

it's me	nī nê	mū nê	it's us
it's you	kai nê	kū nê	it's you (pl.)
it's you (f)	kē cê		
it's him	shī nê	sū nê	it's them
it's her	ita/itā cê		

7.2 Independent Possessive Pronouns (see B.D. 11; Conversation I)

A set of "Independent Possessive Pronouns" is formed by using the possessive pronouns (see 6.3) suffixed to the particle nā-/nâ- (feminine tā-/tâ- see also 11.2). As with the possessives described in 6.3 the use of the masculine or feminine forms is determined by the gender of the thing possessed, not of the possessor. In this set also, as with the other possessives, the first person singular forms differ from the rest. The forms are:

Masculine Thing Possessed		Feminine Thing Possessed
nâwa	mine	tâwa
nākà	yours	tākà
nākì	yours (f)	tākì
nāsà/nāshì	his	tāsà
nātà	hers	tātà
nāmù	ours	tāmù
nākù	yours (pl)	tākù
nāsù	theirs	tāsù

7.3 Nominal Phrases: Specifier-Head Type

When specifiers are employed as modifiers of independent nominals they precede the nominal they modify. This produces a second type of NP, here termed the "Specifier-head" type.

S-H NPs which have occurred so far in the lessons are listed below.

	Modifier	Head
III BD 10	wani	lōkàcī
VII BD 22, 23	wani	sā'ī̀

Other possible S-H NPs using vocabulary that has occurred so far--

Specifier	Head	
wannàn	yārṑ	this boy
wancàn	gàrī	that town
waɗànnân	kùjḕrū	these chairs
waɗàncân	mutā̀nē	those people

7.4 Relaters

Relaters are a fairly large group of particles in Hausa that are employed to connect or relate linguistic structures to each other. The possessive link is a very specialized relater of such importance that it is treated separately (4.1).

The possessive link functions within nominal phrases to link (connect) elements within the phrase to each other. The relater dà also functions as a link, e.g.-

II B.D. 3	bar̃kā̀ dà kwānā
16	bar̃kā̀ dà rānā
17	bar̃kā̀ dà yâmmā
III B.D. 4; VI B.D. 4	bar̃kā̀ dà zuwā̀
11	sànnu dà zuwā̀
12	sànnu/bar̃kā̀ dà aiƙī̀
VI Proverb	yâu dà gṑbe
VII B.D. 10	tsōfon ùbānā dà mā̀tar̃ ɗānā dà jā̀rīrìnsù

Many relaters function as phrase introducers, e.g.- dà, sai, à, dàgà -

dà	II B.D. 10	dà gṑdiyā
	14	dà sāfē
	18	dà yâmmā
	III B.D. 14	dà sauƙī
	IV B.D. 3, 13; VI B.D. 9, 17; VII B.D. 11, 21	dà kyâu
	24, 25	dà Hausā
	VI B.D. 22, 23; VII B.D. 5	dà yawā̀
	VII B.D. 17	dà ar̃zìkī
sai	I B.D. 8	sai àlhērī̀
	II B.D. 11	sai gṑbe
	14	sai dà sāfē
	18	sai dà yâmmā
	III B.D. 10	sai wani lōkàcī
	VII B.D. 8	sai biyū
	20	sai mài mātā huɗu
	22, 23	sai wani sā'ī̀
à	IV B.D. 27	à hankàlī
	28	à kân tēbùr̃
	VII B.D. 1	à gidan nàn
dàgà	VI B.D. 21	dàgà ƙasar̃ Tūr̃ai
mài	VI B.D. 3, 20	mài gida
	VII B.D. 20	mài mātā huɗu
	20	mài ar̃zìkī

Many relaters function as clause introducers. Only one illustration has appeared in the lessons so far -

sai I B.D. 10,11 sai an jumā̀

7.5 Nominal Phrases: Relater Type

A third important type of nominal phrase is that which is introduced by a relater. This type of NP consists of two slots: an introducer slot and a core slot. The introducer slot is filled by a relater, the core slot by a single nominal or by a nominal (or verbal) phrase.

The examples listed above (7.4) under the section dealing with relaters which function as phrase introducers illustrate relater type nominal phrases. Repetition of but a few of these will suffice here -

	Introducer Slot	Core Slot
a. Introducer plus single nominal	dà	gṑdiyā
	dà	sāfē
	à	hankàlī
b. Introducer plus H-M NP	à	gidan nàn
	dàgà	ƙasar̃ Tūr̃ai
c. Introducer plus S-H NP	sai	wani lōkàcī
	sai	wani sā'ī̀
d. Introducer plus Relater NP	sai	dà sāfē
	sai	dà yâmmā

7.6 Verbals: intransitive and transitive

Verbals are divisible into two subcategories: intransitive and transitive. Intransitive verbals are verbals that may never govern objects. Transitive verbals are those that may govern objects. Many transitive verbals may, however, occur without objects.

Intransitive verbals which have occurred so far in the lessons:

jumā̀	wait awhile
kwānā	spend the night
shìgā/shìga	enter (there)
tàfi	go (away)
tāshī̀	get up, set out (on a trip)
wunī̀	spend the day
zaunā̀	sit down, live
zō	come

Intransitive verbals may be followed by modifiers (usually adverbial nominals or relater NPs). These are not, however, objects:

yā kwānā à gidā	he slept at home
nā shìga gàrī	I entered the town
zân tāshī̀ gṑbe	I'll set out tomorrow
nā zaunā̀ cân	I sat/lived there
sun tàfi aikī̀	they went to work

Transitive verbals are divisible into several subcategories on the basis of certain types of restrictions with regard to their ability to govern objects. These subcategories will not be distinguished at this time, however. Transitive verbals that have occurred so far are:

àkwai	there is/are
bâ/babù	there is/are not
barì/bar̃	let, allow
cē̂ /cḕ	say
fàdā (i/ē)	say, speak
fī/fi	surpass
gā̀	here/there is/are
gaishē	greet
gōdḕ	thank
iyā̀	be able to do ...
kai	carry
kāwō	bring
ƙirgā̀	count
sākḕ	do again
sanī̀/san	know
shā	drink
tàimakā̀ (i/ē)	help
yī/yi	do, make

7.7 Quantifiers

Quantifiers, a subcategory of adjectival nominals, characteristically follow, rather than precede the nominals they modify (as other adjectival nominals usually do). No possessive link is used between the head nominal and the quantifier.

Not all quantifiers are numbers. The interrogative nawà, 'how much/many' is a quantifier as is dukà, 'all.'

7.8 The Particle shā̂

The particle shā̂ is used to mean "and" or "teen" in the numbers 11-17 (and, occasionally, for 18 and 19) only. It is not used with numbers over twenty. The regular word for "and", dà is used above twenty, e.g.-

(gōmā̀)	shā̂	ukù	13
(gōmā̀)	shā̂	bakwài	17
àshìrin	dà	biyū	22
àshìrin	dà	shidā̂	26

DRILLS

1. Independent Pronouns

Drill on the Independent Pronouns by imitating your informant as he reads each pronoun in turn in the following frames. Concentrate on the meanings.

Use all the forms in these frames:

nī nḕ	it's me
nī kadai nḕ	it's only me

Use the appropriate singular forms in these frames:

nī mùtûm nē	I'm a man
nī màcè cē	I'm a woman

Use the plural forms in these frames:

mū mutā̀nē nḕ	we are people (i.e. not animals)
mū mātā nḕ	we are women

The complete set of Independent Pronouns is:

I	nī	mū	we
you	kai	kū	you (pl)
you (f)	kē		
he	shī	sū	they
her	ita/itā		

2. Independent Possessive Pronouns

Drill on the Independent Possessive Pronouns by imitating your informant as he reads each pronoun in turn in the following frames.

Concentrate on the meanings.

the house is mine	gidā nā̀wa nḕ	rī̀gā tā̀wa cḕ	the gown is mine
it's mine	shī nā̀wa nḕ	ita tā̀wa cḕ	it's mine
here's/there's mine	gā̀ nā̀wa	gā̀ tā̀wa	here's/there's mine

nā̀wa yā fi nāsù	mine is better than theirs
tā̀wa tā fi tāsù	mine is better than theirs
nā ga nā̀wa cân	I saw mine over there
nā ga tā̀wa cân	I saw mine over there

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The remaining Independent Possessive Pronouns are as follows. Note that nē/cē become high toned after nākà, etc.

nākà	yours	tākà	nāmù	ours	tāmù
nākì	yours (f)	tākì	nākù	yours (pl.)	tākù
nāsà nāshì	his	tāsà	nāsù	theirs	tāsù
nātà	hers	tātà			

3. Counting

Imitate your informant as he counts his fingers. Imitate both the words he says and the way he indicates which finger he's counting. That is, learn the motions he makes along with the words he utters.

4. Numbers

Imitate your informant as he produces all (or several of the numbers from 1-25 in the following frames:

nā ga yārṑ ɗayā	I saw one boy
sun yi ɗākī̀ ɗayā	they made one hut
mun ƙirgā̀ ɗayā	we counted one (of them)
sū biyū nḕ	there are two of them

Note that with numbers the singulars yārṑ and ɗākī̀ are usually used though the plural forms sometimes occur.

5. Substitution Drills

Drill a. Concentrate on the meanings.

	mū nawà à nân.?
kū	kū nawà à nân.?
sū	sū nawà à nân.?
ukù	sū ukù à nân.
tar̃à	sū tar̃à à nân.
gidā	gidā tar̃à à nân.
cân	gidā tar̃à à cân.
bìyar̃	gidā bìyar̃ à cân.
yārṑ	yārṑ bìyar̃ à cân.
gidānsà	yārṑ bìyar̃ à gidānsà.
àkwiyā̀	àkwiyā̀ bìyar̃ à gidānsà.
dà yawā̀	àkwiyā̀ dà yawā̀ à gidansà.
tumākī	tumākī dà yawā̀ à gidansà.
gàrimmù	tumākī dà yawā̀ à gàrimmù.
mutā̀nē	mutā̀nē dà yawā̀ à gàrimmù.
Kanò	mutā̀nē dà yawā̀ à Kanò.
sū	sū dà yawā̀ à Kanò.
nawà	sū nawà à Kanò.?

Drill b. Concentrate on the meanings.

	tā̀shī ìn tàimàkē kà.
bàri	bàri ìn tàimàkē kà.
shì	bàri ìn tàimàkē shì.
kà	bàri kà tàimàkē shì.
zō	zō kà tàimàkē shì.
kāwō	zō kà kāwō shì.

Drill c. Concentrate on the meanings. Watch the changes in gender and number.

	wannàn gidā nākà nē.
nāsà	wannàn gidā nāsà nē.
nā̀wa	wannàn gidā nā̀wa nḕ.
kujḕrā	wannàn kujḕrā tā̀wa cḕ.
tākì	wannàn kujḕrā tākì cē.
wancàn	wancàn kujḕrā tākì cē.
tasà	wancàn kujḕrā tāsà cē.
àkwiyā̀	wancàn àkwiyā̀ tāsà cē.
tumākī	wadàncân tumākī nāsà nē.
nāmù	wadàncân tumākī nāmù nē.
wadànnân	wadànnân tumākī nāmù nē.
wannàn	wannàn tunkìyā nāmù nē.

LESSON VIII -- On The Way To Market

PROVERB

*gàskiyā tā fi kwabṑ.		Truth is better than money.
kwabṑ		penny

BASIC DIALOG

*1. zā̂ ni kā̀suwā.		I'm going to market.
zâ	V	will go
ni		I (with certain Verbals)
kā̀suwā (f) (pl. kā̀suwowī)		market
2. tô, bàri mù jē tā̀rē.		Okay, let's go together.
jē	V	go
tā̀rē		together
3. dà kyâu, mḕ zā kà yi à kā̀suwā?		Good, what will you do at market?
zā		will (a specialized verb employed as future aspect marker)
*4. zân gai dà mutā̀nen gàrī nḕ.		I'm going to greet the people of the town.
gai dà	V	greet (see gaishē, lesson III)
*5. tô, nī, zân sàyi sābon gā̀tarī.		Well, as for me, I'm going to buy a new axe.
sàyā (i/ē)	V	buy
sābō		new (thing)
gā̀tarī		axe
6. tṑ bâ lâifī. nākà yā tsūfā nḕ?		Fine. Has yours worn out?
tsūfā	V	get old, age
*7. Ī mànà. yā lālā̀cē sam.		It sure has. It's completely ruined.
lālā̀cē	V	get spoiled, be ruined
sam		completely

*8. ai bâ kōmai. zā kà sā̂mi wani. That's alright. You'll get another.

sāmù (i/ē)	V	get

9. hakà nē. nā ji sun yi àràhā yànzu. Right. I hear they're inexpensive now.

jī/ji	V	sense, feel, hear, taste
àràhā		inexpensiveness

*10. hakà wai. yâu kuɗinsù bà zâi fi kō sulē̂ ukù ba.
So they say. Today they won't cost more than about three shillings.

wai		they say, quote
kuɗī		money, price
kō		or, even, about
sulē̂ (pl. sulūlūkā̂)		shilling

*11. dà kyâu. à ìnā nē̂ zā mù nèmā? Good. Where shall we look (for them)?

nē̂mā (i/ē)	V	seek, look for

12. ai, sai mù tàmbàyi àbōkīna tùkùnā. Well, we'd better ask my friend first.

tàmbayā̂ (i/ē)	V	ask
tàmbayā̂ (f) (pl. tambayōyī)		question
àbōki (pl. àbō̂kai)		friend
tùkùnā/tùkùn		not yet, first (in this context)

*13. tô, ìnā ya kē̂.? Okay, where is he?

ya		he (continuative aspect)
kē̂	V	be in state of

*14. ya nā̂ wajen mā̂su sayad da kwàndō nē̂. He's among the basket sellers.

wajē		direction, place
wajen		in the presence/place of
mā̂su		those who (plural of mài, lesson VI)
sayar̃/sayad (dà)	V	sell
kwàndō (pl. kwandunā̂)		basket

15. tō̂ sai mù jē wajensà. Okay, let's go to his place.

16. zā kà daɗḕ à kā̀suwā nḕ?	Are you going to stay long at market?
daɗḕ	V remain/take a long time
17. ā'à, zân kōmā̀ gidā dà rānā nḕ. kai fā̀.?	No, I'm going to return by afternoon. What about you?
kōmā̀	V return (there)
18. ai zân kwānā dà mutā̀nemmù nân nē.	I'm going to spend the night with relatives here.
*19. tṑ bā̂ lâifī. zā kà shìga rawân?	Fine. Are you going to participate in the dancing?
rawā	dance, game
*20. kâi! bà zân iyā̀ ìn shìgā ba. zân yi kallonsà kawài.	Certainly not! I'm not able (= good enough) to enter (it). I'll simply watch it.
kallō	watching, staring at
kawài	only, simply
21. tṑ bā̂ lâifī.	Fine.

Supplementary Expressions:

22. ìnā zā̂ ka.?	Where are you going?
23. zân tàfi kā̀suwā.	I'm going/I will go to market.
*24. bà zân sàyi àbù ba.	I'm not going to buy anything.
àbù (àbi-, pl. abūbuwā̀)	thing
*25. kàda kà sàyi fātanyā̀.	Don't buy a hoe.
fātanyā̀ (f) (pl. fātanyōyī)	hoe
26. dom mḕ.?	Why?
don/dṑmin	because
*27. dṑmin su nā̀ dà tsā̀dā yànzu.	Because they're expensive now.
su	they (continuative aspect)
tsā̀dā	expensiveness

CONVERSATIONS:

Īsā	I	Gar̃bà
sànnu Gar̃bà.		yâuwa sànnu Īsā.
ìnā zā̂ ka.?		zā̂ ni kā̀suwā nḕ.
mādàllā, bàri mù tàfi tā̀rē.		tṑ bā̂ lâifī.
zā mù tàfi dà ƙafā̀ nē?		ā'à, bàri mù shìga mātṑ.
tṑ dà kyâu.		zā kà sàyi àbù à kā̀suwā nḕ?
ā'à, zân gai dà mutā̀nē kawài.		tṑ bā̂ lâifī, mù tàfi.
Kànde	II	Amī̀nā
Amī̀nā, bar̃kā̀ dà zuwā̀.		yâuwā, bar̃kā̀ dai.
kin zō lāfiyā̀?		lāfiyā̀ ƙalau.
mḕ zā kì sàyā?		bà zân sàyi àbù ba.
tṑ bā̂ lâifī.		*nā zō ìn gaishē kì kawài.
tṑ mādàllā.		
Yūsufù	III	Daudà
zā kà jē kā̀suwar̃ Kanò nē?		*Ī, zā̂ ni can gṑbe.
*dà kyâu. mḕ zā kà yi à wajên.?		zân sàyi gā̀tarī nḕ.
nākà bā̂ kyâu nē?		Ī, yā lālā̀cē sam.
*tṑ kā̂ sàmi wani à kā̀suwā.		gàskiyar̃kà.
Mūsā	IV	Âdàmū
zā kà kwānā nân yâu?		ā'à, zân kōmā̀ gidā nḕ.
bà zā kà yi kallon rawā ba?		*ai bā̂ ruwāna dà rawā.
tṑ bā̂ lâifī.		

NOTES

Proverb:

Lit: "truthfulness it surpasses a penny."

Basic Dialog:

1. kā̀suwā - "market." The typical Northern Nigerian "market" is a largish section of the town or village consisting of a good bit of open space with a number of permanent (stone and cement with tin or aluminum roofs) and grass mat shelters scattered over it. More permanent stores known as "canteens" (Hausa, kàntī) usually line the edges of the market area.

   Except in the largest towns (where the market is in full scale operation nearly every day), a particular day each week is designated as "market day." On this day weekly large crowds of people "come to market" from outlying villages for social and commercial purposes. During the day on market day the open spaces and the market shelters are filled with people selling their goods and services. In the evening the open areas are given over to drummers and dancers.

   Though some or all of the market shelters (depending on the size and day by day demands of the community served) may be unused on non-market days, the "canteens" along the edges of the market are typically in operation every day.

4. zân = zā + ìn, 'I will.'

   gai (dà) is one of a group of verbs (see also sayad dà, B.D. 14) which require that a direct object be introduced by the relater dà (see Grammar 8.5).

   nē is frequently employed, as here, as a sentence concluder or, as in B.D. 6 below, as a question particle. It adds virtually nothing to the meaning (see Grammar 8.8)

5. sàyā (i/ē), see Grammar 8.3.

7. sam is one of a group of very interesting words termed "Ideophones" which are fairly restricted in their usage. Sam, for example, should never be used except, as here, where it occurs as the only modifier of a verb like lālâcē. Other verbs (e.g.- cìka, 'become full') will require different ideophones to indicate a similar thought, e.g.- yā cìka fal = 'it's completely full.'

8. sāmù (i/ē) is one of the very few two syllable "Variable Vowel Verbs" (see Grammar 8.3) without a basic low-high tone pattern.

10. kō is the word regularly used to mean 'or'. When used, as here, to introduce a NP (kō sulê ukù) it serves to make the NP less definite than otherwise, e.g.- bà zâi fi sulê ukù ba = 'it won't (cost) more than three shillings.' If kō is added (as in B.D. 10) the translation is '. . . more than approximately three shillings.'

11. nē is frequently employed, as here, following an emphasized nominal which precedes the predicate. See Grammar 8.8.

13. The verb kê and the verb nâ (see VI B.D. 29; VII B.D. 17; VIII B.D. 14, 27) mean the same thing. Their use is described more fully in lesson IX Grammar 9.2, 9.3.

14. mâsu - see Grammar 8.4.

sayad (dà) (see also note 4) is a form of sàyā (i/e) B.D. 5. Sàyā = 'buy', sayad (dà) = 'cause to buy, sell' (see Grammar 8.5).

19. rawā = 'dance'; rawân = 'a particular dance' which may have been previously mentioned or may be understood by the participants in the conversation to not require defining. See note under 1 above which points out that evening dancing is a regular part of market day.

20. Usually only experts or those who consider themselves such are bold enough to take part in the market day dancing bà zân iyâ ìn shìgā ba, 'I'm not able to enter (it).' The subjunctive aspect is regularly used preceding the second verb (that translated by "to . . .") in a construction like this.

24. àbù when suffixed by -n becomes àbin, e.g. àbin shâ, 'something to drink'; àbinci, 'food'; àbinkà, 'your thing'.

27. Lit: 'because they are with (= they have) expensiveness now.'

8

Conversations:

II nā zō ìn gaishē kì kawài = 'I've come just to greet you.' See note on B.D. 20 above regarding the use of the subjunctive aspect ìn here.

III can = 'there' but implies that the place referred to is farther away (usually out of sight) than would be indicated by cân.

wajên - see note on B.D. 19 above for the significance of the -n̂ suffix.

kâ = 'you will.' See Lesson VI Proverb.

IV bâ ruwāna dà rawā = 'I don't care about dancing.' bâ ruwāna (lit: 'there is no water of mine') is regularly used to mean 'what do I care about (it).'

GRAMMAR

8.1 Future I Aspect: Affirmative and Negative

The most widely used of the two future aspects employs the specialized verbal zā plus the subjunctive aspect p-a indicators. zā is here specialized to function as an aspect particle and the combination of zā plus subjunctive p-a indicator is treated as the p-a indicator for the future I aspect. The first singular and the 3rd masculine singular forms combine with zā (see also lesson IV where the same forms combine in the completive negative) to form single syllables with falling tone. Zā precedes the p-a indicators. The complete set is (using zō as the verb):

I'm going to come	zân zō	zā mù zō	we're going to come
you're (m) going to come	zā kà zō	zā kù zō	you're (pl) going to come
you're (f) going to come	zā kì zō		
he's going to come	zâi zō	zā sù zō	they're going to come
she's going to come	zā tà zō		
someone's going to come	zā à zō		

This aspect is negatived by means of the bà...ba (see Lesson IV) negative particle, e.g.-

bà zân zō ba	I'm not going to come
bà zā kà zō ba	you're (m) not going to come
bà zā kì zō ba	you're (f) not going to come
bà zâi zō ba	he's not going to come
bà zā tà zō ba	she's not going to come
bà zā à zō ba	someone's not going to come
bà zā mù zō ba	we're not going to come
bà zā kù zō ba	you're (pl) not going to come
bà zā sù zō ba	they're not going to come

8.2 Specialized Verbal: zâ

There are in Hausa a small number of Specialized Verbals which are followed, rather than preceded by their p-a indicators. Zâ (B.D. 19, 20) is one of the more important of these.

The pronouns employed with zâ are the same as the high tone object pronouns (see 5.2) with the addition of the impersonal (a) form, e.g.-

zâ ni gidā	I'm going home
zâ ka gidā	you're (m) going home
zâ ki gidā	you're (f) going home
zâ shi gidā	he's going home
zâ ta gidā	she's going home
zâ a gidā	someone is going home
zâ mu gidā	we're going home
zâ ku gidā	you're (pl) going home
zâ su gidā	they're going home

In the case of the specialized verbals the aspect of the action is indicated by the verbal itself rather than by the p-a indicator. In the case of zā̂ the aspect is always continuative (see the translations above.)

The future I aspect indicator zā (see 8.1 above) is also a specialized verbal but it has come to be used as an aspect particle and must for several reasons be treated slightly differently than zā̂.

The negative particles bà...ba are used with zā̂, e.g.-

bà zā̂ ni gidā ba	I'm not going home
bà zā̂ ka gidā ba	you're not going home

etc.

8.3 Variable Vowel Verbs

Sàyā (B.D. 5), sāmù (B.D. 8), nē̂mā (B.D. 11), tàmbayā̂ (B.D. 12) and tàimakā̂ (VII Proverb) are Variable Vowel Verbs. These are transitive verbs (i.e.- verbs which may be followed by an object) in which the final vowel varies according to the type of direct object which follows them.

If no direct object immediately follows the verb the base form (usually ending in -ā) is employed, e.g.-

yā sàyā	he bought (it)
yā sāmù	he got (it)
yā nē̂mā	he looked for (it)
yā tàmbayā̂	he asked (about it)

(the base form tàimakā̂ 'help' is almost never used)

If a noun direct object immediately follows the verb the terminal vowel is -i, e.g.-

yā sàyi gā̂tarī	he bought an axe
yā sā̂mi kudī	he got money
yā nē̂mi aikī̂	he sought work
yā tàmbàyi ùbansà	he asked his father
yā tàimàki ɗansà	he helped his son

If a pronoun direct object immediately follows the verb the terminal vowel is -ē, e.g.-

nā sàyē shì	I bought it
nā sàmē shì	I met him/I got it
nā nḕmē shì	I looked for him
nā tàmbàyē shì	I asked him
nā tàimàkē shì	I helped him

Note that the tone pattern of the basic forms of these verbs is usually low-high (two syllable verbs) or low-high-low (three syllable verbs). See the note on B.D. 8 concerning sāmù.

Note further that both the final -i and the final -ē forms of these verbs have a low-(low)-high tone pattern (no matter what the tones of the base form).

Variable Vowel Verbs are often recognizable because of their characteristic tone pattern but will be further identified in the Basic Dialogs and the vocabularies of these lessons by the presence of (i/ē) after them.

8.4 Mài (plur. mā̀su)

The relater mài widely used as an introducer of nominal and sometimes verbal phrases. When mài is present the meaning of the utterance is typically changed from a simple indication of an item or action to an indication of possession of or close association with the item or action involved. The resulting phrase will always be a NP.

The following illustrations involving mài prefixed to familiar utterances will give some indication of the versatility of this particle and of the ways in which it may be translated. There is no feminine form of mài but mā̀su is substitutable for mài in any of the examples below to form the plurals.

home	gidā	mài/mā̀su gidā	head(s) of a home
goodness	kyâu	mài/mā̀su kyâu	good one(s)
muchness	yawā̀	mài/mā̀su yawā̀	much
cheapness	àràhā	mài/mā̀su àràhā	cheap one(s)
expensiveness	tsā̀dā	mài/mā̀su tsā̀dā	expensive one(s)
question	tàmbayā̀	mài/mā̀su tàmbayā̀	questioner(s)
dance	rawā	mài/mā̀su rawā	dancer(s)
work	aikī̀	mài/mā̀su aikī̀	workers(s)

mài/mā̀su sayad dà àbù	seller(s) of something
mài/mā̀su sulḕ gōmā̀	thing(s) that cost(s) ten shillings
mài/mā̀su yā̂rā dà yawā̀	person(s) with many children

8.5 Relater Transitive Verbs

A large number of Hausa verbs are, at least potentially, convertable into "relater transitive" forms (often referred to as "causative verbs"), e.g.-

B.D. 5	'buy'	sàyā	sayad (dà) = 'cause to buy, sell' (BS 14)
B.D. 17	'return'	kōmā̀	kōmad (dà) = 'cause to return, put back'
VI B.D. 8	'enter'	shìgā	shigad (dà)='cause to enter, put inside'
VI B.D. 10	'sit down'	zaunā̀	zaunad (dà) = 'cause to sit down'
VI B.D. 18	'drink'	shā	shāyad/shā (dà) = 'cause to drink'

Relater Transitive Verbs require the presence of the relater dà before a direct object. When no direct object (introduced by dà) immediately follows relater transitive forms an -r̃ terminal consonant is usual (e.g. yā sayar̃, 'he sold (it) or yā sayar̃ masà, 'he sold (it) to him). The -d terminal consonant and the shortened forms (e.g.- shā (dà) above) are usual when the direct object immediately follows the verb.

R.T. Verbs are identified in the Basic Dialogs and vocabularies of these lessons by the presence of (dà) after them.

8.6 Labialization before u and o

The bilabial (b, ɓ) and velar (k, ƙ, g) stops may be labialized before back vowels. This labialization may take the form of mere lip rounding as the consonant is pronounced, or it may result in a definite w transitional sound between the consonant and the following vowel. This phenomenon is often more apparent in rapid speech than when words are pronounced in isolation, e.g.-

gōdḕ, 'thanks' may be pronounced g^{W}ōdḕ

kō, 'or' may be pronounced k^{W}ō

kōmā̀, 'return' may be pronounced k^{W}ōmā̀

kuɗī, 'money' may be pronounced k^{W}uɗī

gùmī, 'perspiration' may be pronounded g^{W}ùmī

8.7 Verbal Phrase

A verbal phrase has a verbal as its head. If the verbal is transitive the VP may include, in addition to the head slot, an indirect object slot and/or a direct object slot. Both of these object slots may be filled by single nominals or nominal phrases.

No illustrations of indirect objects have, as yet, occurred in these lessons. Examples of verbal phrases with head and direct object slots filled are--

	Head Slot	D.O. Slot
I B.D. 6	bā̂	gàjiyā̀
II B.D. 12	kai	mù
III B.D. 3	gaishē	kà

	Head Slot	D.O. Slot
IV B.D. 6, 16	gā̀	shi/ta
25	san	sūnansà
27	sā̀kḕ	fàɗā
28	gā̀	su
VI B.D. 1	gā̀	gidan Bellò
2	gaishē	shì
12	kā̀wō	ruwan shā̂
14; VIIB.D.4; VIII B.D. 8	bā̂	kōmai
18	gā̀	ruwā
21	kā̀wō	tà
24; VIIB.D.9, 22; VIIIB.D.6, 19, 21	bā̂	lâifī
VII Proverb	tàimàkē	kà
B.D. 3	yi	yawā̀
10	àkwai (kumā)	tsōfon ùbānā ɗ [illegible]..
13	ƙirgā̀	takwàs
VIII B.D. 4	gai	dà mutā̀nen gàrī
5	sàyi	sabon gā̀tarī
8	sā̀mi	wani
10	fi	kō sulḕ ukù
12	tàmbàyi	àbōkīna
14	sayad	dà kwàndō
20	yi	kallonsà
24	sàyi	àbù
25	sàyi	fātanyā̀

Verbal phrases are most frequently employed within the predicate of Hausa clauses (see 3.3). VPs may also, however, be used as fillers of the core slot of relater type NPs (see 7.4) as in VIII B.D. 14.

8.8 Further Uses of nē

Nē has, in addition to the uses listed under 4.5, the following common uses:

a) Whole Clause plus nē (cē is never used in this context)

B.D. 4 zân gai dà mutā̀nen gàrī nḕ

B.D. 6 nākà yā tsūfā nḕ?

B.D.16 zā kà daɗḕ à kā̀suwā nḕ?

b) Emphasized Nominal Preceding Predicate plus nē

B.D. 11 à ìnā nḕ zā mù nḕmā?

nī nḕ zân sàyā	it's me who will buy (it)
mḕnē nḕ zā kà sayar̃?	what will you sell?
nawà nē zâi sāmù.?	how much will he get?
gidāna nḕ zân shìgā	it's my (own) home I'll enter

DRILLS

1. Transform Drills

a. Future I Aspect Positive and Negative. Produce the correct negative forms of each of the following continuative aspect forms. Concentrate on the meanings as well as the forms.

zân jē.	I'll go
zân sàyā,	I'll buy
zân sā̀mi wani.	I'll get another
zân tàmbàyē shì.	I'll ask him
zân sayar̃	I'll sell
zân shìgā	I'll go in
zân dadḕ.	I'll take a long time
zân tàfi	I'll go
zân yi aikī̀	I'll work
zân kwānā nân	I'll spend the night here

Now produce both the positive and the negative forms for each of the remaining future I constructions listed in 8.1 of the grammar, e.g.-- zā kà jē, zā kà sàyā, etc.; zā kì jē, zā kì sàyā, etc., and so on.

b. Variable Vowel Verbs. Transform the following by adding a noun direct object, then a pronoun direct object to each

yā nḗmā	He looked for (it)
yā tàmbayā̀	He asked (about it)
yā sàyā	He bought (it)
yā sāmù	He got (it)

c. Relater Transitive Verbs. Transform the underlined verb form into the corresponding relater transitive form and give the translations of both constructions. If no direct object is expressed below, add one to the relater transitive form.

e.g. yā shā. ⟶ Yā shāyad dà àkwiyā̀.

mun sàyi àbinci.

an zaunā̀.

zā sù shā.

zâi kōmā̀.

kà shìgā.

2. Substitution Drills.

a. Concentrate on the meanings.

	Mḕ zā kà yī à kā̀suwā?
sàyā	Mḕ zā kà sàyā à kā̀suwā?
sāmù	Mḕ zā kà sāmù à kā̀suwā?
wajensà	Mḕ zā kà sāmù à wajensà?
yà	Mḕ zâi sāmù à wajensà?
gàrī	Mḕ zâi sāmù à gàrī?
gidā	Mḕ zâi sāmù à gidā?
nân	Mḕ zâi sāmù à nân?
sayar̃	Mḕ zâi sayar̃ à nân?
ƙirgā̀	Mḕ zâi ƙirgā̀ à nân?

b. Concentrate on the meanings.

	Sun yi àràhā yànzu.
tsā̀dā	Sun yi tsā̀dā yànzu.
yā	Yā yi tsā̀dā yànzu.
kallō	Yā yi kallō yànzu.
aikī̀	Yā yi aikī̀ yànzu.
dā̀zu	Yā yi aikī̀ dā̀zu.
yâu	Yā yi aikī̀ yâu.
mun	Mun yi aikī̀ yâu.
dà rānā	Mun yi aikī̀ dà rānā.
yâmmā	Mun yi aikī̀ dà yâmmā.

c. Concentrate on the meanings.

	Nā ji sun tàmbàyē shi.
Ā̀dàmū	Nā ji sun tàmbàyi Ā̀dàmū.
yā	Nā ji yā tàmbàyi Ā̀dàmū.
àbōkīna	Nā ji yā tàmbàyi àbōkīna.
nḕmā	Nā ji yā nḕmi àbōkīna.
àbōkimmù	Nā ji yā nḕmi àbōkimmù.
mun	Mun ji yā nḕmi àbōkimmù.
kāwō	Mun ji yā kāwō àbōkimmù.
sù	Mun ji yā kāwō sù.
an	Mun ji an kāwō sù.
gā̀tarī	Mun ji an kāwō gā̀tarī.

8

3. Expansion Drill.

a. Maì/Mā̀su. Add a modifier to the underlined nominal by prefixing maì/mā̀su to a nominal or a verbal phrase. Insert several appropriate maì phrases in succession for each.

e.g. An kāwō àbù. An kāwō àbù maì tsā̀dā/maì àràhā/maì kyâu.

Zân sàyi gā̀tarī.
Ìnā àbōkīna?
Mùtûm zâi zō.
Nā yi kwàndō.
Màcè zā tà jē.
Bàri ìn kāwō littāfī̀.
Wannàn nāsà nē.

b. Now go back and pluralize each underlined nominal and the maì phrases which modify it.

c. Substitute an appropriate maì phrase for each of the underlined nominals in the above sentences.

4. Translation Drill. Supply the correct Hausa for the English in parenthesis.

Zân (buy) sābon gidā.
Bàri mù jē (together).
Yā (help) àbōkinsà.
Mù (ask) shì.
Zâi (remain) à gidammù?
Sun sāmù (another).
Nā (greet) mài gidā.
Zā mù (look for) yā̂rā.
Yā lālā̀cē (completely).
Bàri ìn (greet) sù kawaì.
Zā sù kōmā̀ (by afternoon).
Zā̂ (he) kā̀suwā.
Kā̂ (put inside) kudī.

LESSON IX

What Can Be Bought at Market?

PROVERB

*rìgā̀kafī̀ yā fi māgànī.	Prevention is better than medicine.
rìgā̀kafī̀	prevention
māgànī	medicine

BASIC DIALOG

*1. mḕ a kḕ sàyā à kā̀suwā?	What can be bought at market?
a	one (person-aspect indicator)
sàyā	buying
2. a nā̀ sāmùn kōmai dà kōmai.	One can get anything at all.
sāmù	getting
kōmai dà kōmai	anything at all (lit: anything and anything)
*3. àkwai kāyan àbinci nḕ?	Are there foodstuffs?
kāyā	load, supplies
àbinci	food
*4. Ī mànà. kōwànè irìn àbinci ya nā̀ nân.	Yes, indeed. Every kind of food is here.
kōwànè (f. kōwàcè; pl. kōwàɗànè)	every
irī̀	kind, sort, seed
5. nāmā̀ fā̀.?	What about meat?
nāmā̀	meat, wild animal
6. irī̀-irī̀.	Of various kinds.
irī̀-irī̀	various kinds
7. ìnā a kḕ sayâr̃wā?	Where do they sell (it)?
sayâr̃wā	selling
*8. cân, wurîn dà ùngùlū su kḕ.	Over there where the vultures are.
wurī (pl. wurā̀rē)	place
ùngùlū (f)	vulture(s)

9. àkwai lḕmō dà gwēbā̀ kumā nḕ? Are there citrus fruit and guavas also?

lḕmō		citrus fruit
gwēbā̀		guava(s)

10. àkwai. har̃ dà mangwàrṑ, dà àyàbā̀, dà sauransù.

There are. (There are) even mangoes, bananas and others of them (i.e.-other kinds of fruit).

har̃		until, even
mangwàrṑ		mango(es)
àyàbā̀		banana(s)
saurā		the rest

11. mādàllā. in kā sàyi àbinci cikin mḕ zā à ɗaukā̀.?

Good. If you buy food in what does one carry (it)?

in/ìdan		if
cikī		inside
ɗaukā̀ (i/ē)	V	pick up, carry

12. ai, sai kà kāwō bùhū dàgà gidā. Well, you need to bring a sack from home.

bùhū		sack, bag

13. bā ā̀ sāmùnsù à kā̀suwā? Can't you get them at market?

bā	V	doesn't (specialized verbal)
ā̀		one (person-aspect indicator)

*14. ā'à, su nā̀ nan. No, they're here.

15. a nā̀ samùn àbincin gwangwan à nan kumā?

Does one get tinned food here also?

gwangwan		tin can

16. ā'à, sai à kàntī. No, only at the store.

kàntī (pl. kantunā̀)		store, canteen (a shop selling European goods)

17. tō̂, i nā̀ sō̂ ìn sàyi àgōgō. Well, I want to buy a watch.

àgōgō		watch, clock

18. dà kyâu, bàri mù jē wajen mā̀su sayad dà sū.

Good, let's go to those who sell them.

19. dā̀kàtā dai. i nā̀ sō̂ ìn dūbā̀ waɗànnân wuƙā̀ƙē.

Wait. I want to look at these knives.

dākàtā	V	wait a short while
dūbā̀	V	look at/for
wuƙā (f) (pl. wuƙā̀ƙē)		knife
20. tṑ bâ lâifī.		Okay.
*21. àmmā su nā̀ aikī̀ mài kyâu!		Boy, they sure (do) good work.
22. hakà nē. ka nā̀ sō̂ nē?		So (they do). Do you want (one)?
23. wàtàkīlà, àmmā sai an jumā̀.		Perhaps, but (not) until later.
wàtàkīlà/kīlà		perhaps, maybe
24. tō̂.		Okay.

Supplementary Expressions:

25. ka nā̀ sayad dà gwēbā̀ nē?	Do you sell guavas?
26. nawà nē kuɗinsù.?	How much do they cost?
*27. ukù kwabṑ nē.	Three for a penny.
28. i nā̀ sôn shidā̀.	I want six (of them).
*29. tō̂, kā̀wō kuɗī.	Okay, pay (your) money.
30. lḕmon zāƙī.	Orange, tangerine.
zāƙī	sweetness
31. lḕmon tsāmī	Lime, lemon.
tsāmī	sourness, bitterness
32. bàbban lḕmō	Grapefruit.
bàbbā (pl. mânyā)	big one
33. mḕ ka kḕ yī̂?	What are you doing?
34. i nā̀ koyon Hausā nḕ.	I'm learning Hausa.
kṑyōn	learning
35. i nā̀ sō̂ ìn kṑyi Hausā nḕ.	I want to learn Hausa.
kṑyā (i/ē)	V learn

7

CONVERSATIONS:

Ìbrāhìm	I Àlī
ka nā̀ sō̂ kà sàyi àbù nē?	wàtàkīlà.
mḕnē nḕ.?	bàn sanī̀ ba.
ka nā̀ sō̂ kà dūbā̀ àgōgō nḕ?	ā'à, nā̀wa ya nā̀ aikī̀ mài kyâu.
tṑ bā̂ lâifī.	àkwai wuƙā nḕ?
ai su nā̀ nan dà yawā̀.	dà kyâu. nawà nē kuɗinsù?
kuɗinsù bà zâi fi sulḕ gomā̀ ba.	tō̂, bàri mù jē mù nḕmā.

Harūnā̀	II Ùmarù
ìnā nḕ mā̀sū sayad dà nāmā̀.?	gā̀ sū cân.
wurîn dà ùngùlū su kḕ?	hakà nē. su nā̀ sôn nāmā̀.
gàskiyar̃kà, bàri mù jē [illegible]	ka nā̀ sôn nāmàn àkwiyā̀ nē?
ai i nā̀ sôn kōwànè irī̀	tō̂, mù jē.

Maryamū̀	III Hā̀wā
zā kì sàyi àbinci nḕ?	ī, i nā̀ sôn lḕmō nḕ.
*wànè irī̀.?	irī̀-irī̀ ni kḕ sō̂.
tō̂, gā̀ mā̀su zāƙī nân.	ai waɗànnân sun lālā̀cē.
gàskiyar̃kì. bā̂ kyâu sam.	bàri mù nḕmi mài tsāmī.
gā̀ sū cân.	tṑ waɗànnân su nā̀ dà kyâu.
hakà nē, àmmā bā̂ yawā̀.	gàskiyā nḕ. zā sù yi tsā̀dā.
ai sai mù barì yâu.	tō̂, wàtàkīlà zā à kāwō wani gṑbe.
hakà nē. zā mù sākḕ zuwā̀ gṑbe.	tō̂.

Bàtūrḕ	IV Kūkù
i nā̀ sō̂ kà jē kā̀suwā.	tṑ dà kyâu. mḕ zân sàyā?
sai kà sā̀mi kāyan àbinci.	tō̂. wànè irī̀.?
kā sanī̀, àbōkīna ya nā̀ zuwā̀.	*tō̂, sai ìn sàyi nāmā̀ dà yawā̀ kō?
hakà nē. wàtàkīlà zâi daɗḕ nân.	bā̂ lâifī. zân sā̀mi àyàbā̀ kumā?
ā'à, àbōkīna zâi kāwō àyàbā̀.	lḕmō fā̀.?
sai kà sàyi irī̀-irī̀.	tō̂.
ai kā san àbincimmù.	gàskiyar̃kà. zân kāwō kāyā dà yawā̀.
mādàllā. gā̀ bàbban bùhū.	yâuwā, sai nā dāwō.
tṑ sai an jumā̀.	

NOTES

Proverb:

rìgàkafì - originally a preventive medicine or charm.

Basic Dialog:

1. sàyā - the noun form of certain verbs (e.g. sàyā, sāmù B.D. 2) is the same as the verb form. See Grammar 9.6.
3. kāyā "load" is commonly used to indicate the supplies, outfit, implements, etc. employed in a given activity.

   àbinci = àbù (àbi-) "thing" + cī "eat."
4. kōwànè = kō "or" + wànè "which?" Both wànè and kōwànè are specifiers (3.4).
8. wurîn dà = place where. See Grammar 9.7.
14. ā'à is necessary in reply to a negative question of this nature in Hausa (though an English speaker would expect a "yes"). The thought seems to be "no, your assertion that one cannot buy them in the market is incorrect. On the contrary, one can buy them here."
21. àmmā means "but" (see B.D. 23). It is, however, commonly used, as here, to introduce an exclamation of amazement.
27. ukù kwabô - this is the regular way of saying a certain number for a certain price.
29. kâwō kudī - lit: "bring money."

Conversations

III wànè = "which?" See note B.D. 4 above.

IV kō is frequently used as here to indicate a question.

9.1 The Continuative Aspect

The continuative aspect indicates action regarded as occurring as a process rather than at a single point in time. This process may be present, past, or future as indicated by the context. In the absence of contextual evidence to the contrary, however, it is usually possible to assume that the reference is to a process occurring in the present.

The continuative aspect employs the specialized verbals nā̀, kḕ, and bā plus the person-aspect indicators appropriate to these verbals (see below). The p-a indicator and verbal construction must be accompanied by an object or verbal modifier.

9.2 The Specialized Verbal nā̀ (B.D. 2,4,14,15,17,19,21,22,25,28; VI B.D. 29; VII B.D. 17; VIII B.D. 14, 27)

The continuative aspect forms employing nā̀ may be considered the basic forms of this aspect. Though traditionally the person-aspect indicators are written as prefixes to nā̀ it seems important for the sake of consistency to write nā̀ as all other verbs are written--distinct from the p-a indicators.

The p-a indicators used with nā̀ are high tone with short vowels.

I'm working	i nā̀ aikī̀	mu nā̀ kallō	we're watching (it)
you are here	ka nā̀ nân	ku nā̀ rawā	you (pl.) are dancing
you (f) are at home	ki nā̀ gidā		
he's talking	ya nā̀ màganā̀	su nā̀ dà aikī̀	they have work
she's inside	ta nā̀ cikī		
someone wants (it)	a nā̀ sō̂		

9.3 The Specialized Verbal kḕ (B.D. 1, 7, 8; VIII B.D. 13)

What is here termed the "transform" continuative aspect (traditionally known as "relative" continuative) employs the specialized verbal kḕ in place of nā̀. The meaning is usually about the same as if nā̀ were used but the structure of the utterances employing kḕ differs from that of those employing nā̀, e.g.-

1.	ya nā̀ gidā	he's at home
	à gidā ya kḕ	he's at home
2.	su nā̀ kallō	they're watching (it)
	kallō su kḕ	they're watching (it)
3.	ka nā̀ sôn mḕ	what do you want?
	mḕ ka kḕ sō̂	what do you want?
4.	mu nā̀ ganin gàrîn	we see the town
	gàrîn dà mu kḕ ganī	the town that we see

In general, it may be said that kḕ replaces nā̀ when a nominal phrase that would ordinarily occur after nā̀ is transferred (or transformed) to a position preceding the p-a indicator. In the first two illustrations above, the forms employing kḕ place a bit more emphasis on the transferred nominal phrase than do the nā̀ forms.

In the third illustration an interrogative nominal occurs first. This is the usual position for an interrogative word. Thus it may be stated that clauses involving interrogative nominals usually (i.e.- whenever the interrogative precedes the predicate) require kḕ in the continuative aspect. Illustration number four involves a change from a simple statement to a "relative clause" introduced by dà which functions as a modifier of the word gàrîn. Such relative constructions require kḕ in the continuative.

The person-aspect indicators employed with kḕ are the same as those with nā̀ with one exception: the first person singular form is either na kḕ or ni kḕ (see conversation III, line two for an illustration).

9.4 The Specialized Verbal bā (B.D. 13)

The negative of the continuative aspect (regardless of whether nā̀ or kḕ would be used in the positive) employs the specialized verbal bā followed by a special set of person-aspect indicators.

I'm not coming	bā nā̀ zuwā̀	bā mā̀/mwā̀/mū̀ gidā	we're not home
you don't work	bā kā̀ aikī̀	ba kwā̀/kū̀ dà aikì	you (pl) don't have work
you (f) don't want (it)	bā kyā̀ sō̂		
he doesn't travel	bā yā̀ tàfiyā̀	bā sā̀/swā̀/sū̀ rawā	they're not dancing/they don't dance
she can't do (it)	bā tā̀ iyā̀		
no one wants (it)	bā ā̀ sō̂		

9.5 "I have" (VIII B.D. 27;IX Conversation III, line 5)

The continuative forms employing nā̀ or kḕ followed by a nominal phrase introduced by dà express personal possession, e.g.-

i nā̀ dà shī	I have it
ya nā̀ dà kāyā irī̀-irī̀	he has all kinds of goods
su nā̀ dà kyâu	they are good (= possess goodness)

The negative "I don't have . . ." is expressed in one of two ways:

1. Employing the specialized verbal bā plus its p-a indicators:

bā nā̀ dà shī	I don't have it
bā mū̀ dà aikī̀	we don't have work
bā sū̀ dà tsā̀dā	they aren't expensive (= don't possess expensiveness)

2. Employing the specialized verbal bā̂ followed by the p-a indicators employed with zā̂ (see 8.2):

bā̂ ni dà màcè	I don't have a wife
bā̂ ta dà rìgā	she doesn't have a gown
bā̂ shi dà kyâu	it isn't (any) good (= doesn't possess goodness)

9.6 Introduction to Verbal Nouns

Most verbs have one or more closely related nouns termed "verbal nouns" (though they are actually nominalized--i.e. noun-ized--verbs). These forms occur frequently with nā̀, kḕ, and bā in continuative aspect construction.

Verbal nouns of transitive one syllable verbs often have a falling tone.

(want--sō)	i nā̀ sō̂/sônsà	I want it
(do--yī)	su nā̀ yîn aikī̀	they are doing the work
(hear--jī)	mu nā̀ jîn Hausā	we hear (= understand) Hausa

Many verbs employ verbal nouns ending in-wā. Transitive verbs in this category employ the -wā form only if no object follows.

(look for--dūbā̀)	ya nā̀ dūbā̀wā	he's looking for (it)
(bring--kāwō)	i nā̀ kāwō̂wā	I'm bringing (it)
(sell--sayar̃)	su nā̀ sayâr̃wā	they sell (it/them)

If an object follows, the verb form (not the verbal noun) is usually employed.

ya nā̀ kāwō kāyā	he's bringing supplies
su nā̀ sayar̃ dà lḕmō	they sell citrus fruit

Some common intransitives employ a slightly different suffix or no suffix at all.

(come--zō)	i nā̀ zuwā̀	I'm coming
(go away--tàfi)	mu nā̀ tàfiyā̀	we're traveling
(get old--tsūfā)	ya nā̀ tsūfā	he's getting old

The verbal noun of variable vowel verbs is usually the same shape as the verb form. Occasionally there is a slight change (e.g.- in tone or final vowel).

(buy--sàyā)	ya nā̀ sàyan àbinci	he's buying food
(get--sāmù)	mu nā̀ sāmùnsà	we are getting it
(ask--tàmbayā̀)	su nā̀ tàmbayā̀	they are asking
(seek--nḗmā)	ta nā̀ nēman yārṑ	she's looking for the boy
(learn--kṑyā)	i nā̀ kṑyon Hausā	I'm learning Hausa

9.7 Introduction to Relative Clauses (B.D. 8)

A frequent type of nominal modifier (occurring within nominal phrases) is the "relative clause." A relative clause is typically introduced by dà and connected to the word which it modifies by means of the -n link. If the -n is suffixed to a high tone syllable it becomes falling.

	Head Slot	Modifier Slot	
B.D. 8	wurîn	dà ùngùlū su kḕ	the place where vultures are
	lōkàcîn	dà zâi tàfi	the time when he'll go
	gidân	dà mu kḕ cikī	the home that we are in
	yāròn	dà zâi zō nân	the boy who will come here

Such structures function as regular nominal phrases within clauses even though they include a clause themselves. Nominal phrases which include relative clauses occur wherever nominal phrases may occur, e.g.,

As Subject of a clause:

yāròn dà zâi zō nân yā yi rawā the boy who will come here performed the dance

As Object of a verb:

ya sā̀mi irìn lḕmôn dà mu kḕ sō̂ he got the kind of citrus fruit that we like

As Modifier of a verbal phrase:

nā sàyi nāmā̀ wurîn dà ùngùlū su kḕ I bought the meat where the vultures are

9.8 The Particle kō

The Relater kō which basically means "or" (e.g.- baƙī kō farī, "a black one or a white one"; yārò̄ kō mùtûm, "a boy or a man") is often employed as a filler of the Concluder Slot to indicate a question, e.g.-

B.S. 16	jā ya nā̀ dà kyâu kō?	Is the red one a good one?
	zā kà tàfi Kanṑ kō?	Are you going to Kano?
	ka nā̀ sṑ kō?	Do you want it?

9.9 Asking Questions

As has been indicated in the discussion of interrogative intonation (see Hausa Pronunciation) and frequently since there are several ways to ask questions. It will be helpful to summarize these at this point.

1. Employing interrogative intonation alone.

ka nā̀ lāfiyā̀?	are you well?
zā kà zō?	will you come?

2. Employing a concluding particle plus interrogative intonation. Three particles -- nē, kō, ba -- are the most frequent, though others (e.g.- dai, kumā) are also commonly employed.

zâi zō nḕ?	will he come?
ya nā̀ aikī̀ mài kyâu kō?	is it/he working well?
kā dāwō ba?	you've returned have you?

3. Employing the expression kō bā̀ hakà ba? 'or isn't it so?'

ka nā̀ nēman aikī̀, kō bā̀ hakà ba? you're looking for work aren't you?

zâi zō yâu, kō bā̀ hakà ba? he's coming today isn't he?

4. Employing interrogative nominals (with modified interrogative intonation if the final syllable of the utterance is on a high tone).

ìnā aikī̀?	how's (your) work?
mḕ ka kḕ yī̂?	what are you doing?
dom mḕ zā kà tàfi?	why are you going?

DRILLS

1. Transform Drills

a. Continuative aspect positive and negative. Produce the correct negative forms of each of the following continuative aspect forms. Concentrate on the meanings as well as the forms.

i nā̀ aikī̀	I am working
i nā̀ sō̂	I want (it)
i nā̀ gidā	I am at home
i nā̀ kallō	I am watching (it)
i nā̀ nân	I am here
i nā̀ rawā	I am dancing
i nā̀ cikī	I am inside
i nā̀ zuwā̀	I am coming

Now produce both the positive and the negative forms for each of the remaining continuative constructions listed in sections 9.2 and 9.4 of the grammar, e.g.- ka nā̀ aikī̀, ka nā̀ sō̂, etc.; ki nā̀ aikī̀, ki nā̀ sō̂, etc., and so on.

b. "I have..." -- "I don't have..." Produce the correct negative forms of each of the following "I have..." forms. Concentrate on the meanings as well as the forms.

i nā̀ dà aikī̀	I have work
i nā̀ dà kāyā	I have supplies
i nā̀ dà shī	I have it
i nā̀ dà àbinci	I have food
i nā̀ dà àlkalàmī	I have a pen
i nā̀ dà wuƙā	I have a knife
i nā̀ dà bàbban lḕmō	I have a grapefruit
i nā̀ dà àgōgō	I have a watch

Now produce both the positive and the negative forms for each of the remaining continuative constructions listed in section 9.2 and 9.4 and 9.5 of the grammar, e.g.- ka nā̀ dà aikì, ka nā̀ dà kāyā, etc.; ki nā̀ dà aikì, ki nā̀ dà kāyā, etc. and so on.

c. Continuative to transform continuative. Complete the transform continuative forms of each of the following continuative aspect forms. Concentrate on the meaning as well as the forms.

i nā̀ gidā	I am at home.	à gidā ...
i nā̀ kallō	I am watching (it)	kallō ...
i nā̀ sôn mḕ	what do I want?	mḕ ...
i nā̀ zuwā̀	I am coming	zuwā̀ ...
i nā̀ aikī̀	I am working	aikī̀ ...
i nā̀ nân	I am here	à nân ...
i nā̀ cikī	I am inside	à cikī ...
i nā̀ ganinsà	I am seeing it	ganinsà ...

Now produce both the continuative and the "relative" continuative forms for each of the remaining continuative constructions listed in sections 9.2 and 9.3 of the grammar, as in the previous drill.

d. Completive to continuative. Produce the correct continuative forms from each of the following completive aspect forms. Concentrate on the meanings as well as the forms.

nā zō	I came
nā tàfi	I went
nā kāwō	I brought (it)
nā yī aikī̀	I worked
nā sayar̃	I sold (it)
nā jī Hausā	I hear Hausa
nā sō	I want (it)
nā sàyi àbinci	I bought food
nā sàmē shì	I got it

Now produce both the remaining completive and the corresponding continuative forms for each of the above, as in the preceding drills.

e. Statement to question. Transform each of the following statements into a question in at least 3 of the ways described under section 9.9 in the grammar.

ka nā̀ aikī̀	you are working
yā zō yâu	he came today
mu nā̀ dà lḗmō dà yawā̀	we have much citrus fruit
ta nā̀ nēman yārṑ	she's looking for the boy.

kā ji Hausā	you understand
kin sayad dà gwēbā̀	you sold gwavas.
zâi tàfi gòbē	he'll go tomorrow
sù nā̀ cikī	they are inside
àkwai kudī	there is money

2. Substitution Drills

a. Concentrate on the meanings.

	Audù yā sàyi nāmā̀.
Daudà	Daudà yā sàyi nāmā̀.
Makṑyī	Makṑyī yā sàyi nāmā̀.
shì	Makṑyī yā sàyē shì.
Kànde	Kànde tā sàyē shì.
Hā̀wā	Hā̀wā tā sàyē shì.
ci	Hā̀wā tā ci shì.
àbinci	Hā̀wā tā ci àbinci.
Bā̀ƙo	Bā̀ƙo yā ci àbinci.
nḕmā	Bā̀ƙo yā nḕmi àbinci.
aikī̀	Bā̀ƙo yā nḕmi aikī̀.
shì	Bā̀ƙo yā nḕmē shì.

b. Concentrate on the meanings.

	Wani mutûm ya nā̀ zuwā̀.
aikī̀	Wani mutûm ya nā̀ aikī̀.
sayâr	Wani mutûm ya nā̀ sayârwā.
Ā̂dàmu	Ā̂dàmu ya nā̀ sayârwā.
Maryamū̀	Maryamū̀ ta nā̀ sayârwā.
cī̂	Maryamū̀ ta nā̀ cī̂.
Mālàmī	Mālàmī ya nā̀ cī̂.
tàfi	Mālàmī ya nā̀ tàfiyā̀.
dà shī	Mālàmī ya nā̀ dà shī.
kāyā	Mālàmī ya nā̀ dà kāyā.
Sālisù	Sālisù ya nā̀ dà kāyā.
wajensù	Sālisù ya nā̀ wajensù.

c. Concentrate on the meanings.

	I nā̀ *sôn* mangwàrṑ.
kāwō	*I nā̀* kā̂wō mangwàrṑ.
yā	*Yā* kāwō mangwàrṑ.
sun	Sun *kāwō* mangwàrṑ.
sàya	Sun sàyi *mangwàrṑ*.
bàbban lḕmō	*Sun* sàyi bàbban lḕmō.
mu nā̀	Mu nā̀ sàyan *bàbban lḕmō*.
shidā̀	Mu nā̀ sàyan *shidā̀*.
rī̀gā	Mu nā̀ *sàyan* rī̀gā.
sayar̃	Mu nā̀ sayar̃ dà *rī̀gā*.
shī	*Mu nā̀* sayar̃ dà shī.
Gar̃bà yā	Gar̃bà yā sayar̃ dà shi.

d. Concentrate on the meanings.

	Bā *nā̀* dà aikī̀.
yā̀	*Bā yā̀* dà aikī̀.
bā̂	Bā̂ shi dà *aikī̀*.
màcè	Bā̂ *shi* dà màcè.
ni	*Bā̂ ni* dà màcè.
bā	Bā̂ nā̀ dà *màcè*.
shī	Bā *nā̀* dà shī.
mū	*Bā mū̀* dà shī.
bā̂	Bā̂ mu dà shī.

LESSON X - Review

Vocabulary - Lesson VI-IX

àbinci		food
àbōkī (pl. àbṑkai)		friend
àbù (àbi-; pl. abūbuwā̀)		thing
àgōgō (pl. agōgwā̀yē)		clock, watch
àkwai	V	there/is/are (non-aspect verbal)
àkwiyā̀ (f) (pl. awākī)		goat
àlhamdù lìllāhī̀		(exclamation) praise God, fine
àmmā		but
àràhā		inexpensiveness, cheapness
ar̃zìkī/azzìkī		wealthiness, prosperity
àshē		(exclamation of surprise)
àshìr̃in		twenty
àyàbā̀		banana(s)
bā	V	do(es) not (specialized verbal)
bàbbā (pl. mânyā)		big (thing)
bābù	V	there is not (non-aspect verbal)
bakwài		seven
barī̀/bar̃	V	allow, let, leave
bìyar̃		five
biyū		two
bùhū/bùfū (pl. buhunā̀)		sack, bag
cē̂/cḕ	V	say
cikī		inside
daɗḕ	V	spend a long time
dàgà		from
dākàtā	V	wait a short while
don/dṑmin		because of, in order to
dom mḕ?		why
dūbā̀	V	look at/for
dukà/duk		all

ɗā (pl. 'yā'yā)		son; pl. = children
ɗaukā̀ (i/ē)	V	pick up, carry
ɗayā		one
ɗā̀zu		just now
fātanyā̀ (f) (pl. fātanyōyī)		hoe
fī/fi	V	surpass, exceed
gai dà	V	greet
gàskiyā (f)		truth
gā̀tarī		axe, hatchet
gōdḕ	V	thank
gōmā̀/gōmà		ten
gùdā		a unit/group of, one
gùmī		perspiration
gwangwan		a tin can
gwēbā̀		guava(s)
habà		(exclamation) come, come!
hakà		thus
har̃		until, even
huɗu/huɗū		four
in/ìdan		if
irī̀		kind, sort, seed
irī̀-irī̀		various kinds, all kinds
iyā̀	V	be able to
ìyalī̀		a man's dependents
jā̀rīrī̀		infant
jē	V	go
jī/ji	V	sense, feel, hear, understand

kadà		don't (negative used with subjunctive)
kâi		wow!, boy! (general exclamation)
kallō		watching, staring at
kàntī (pl. kantunā̂)		store, canteen (selling European goods)
kā̂suwā (f) (pl. kāsuwōwī)		market
kawài		only
kāwō	V	bring
kāyā		loads, supplies
kē̂	V	be in the process/state of, be at (specialized verbal)
kīlà		perhaps, maybe
kō		or, about, perhaps
kōmā̂	V	return there
kōmai/kōmē		anything
kōwànè (f. kōwàcè; pl. kōwàɗànè)		every
kō̂yā (i/ē)	V	learn
kō̂yō		learning
kuɗī		money
kumā		also
kwabō̂ (pl. kwàbbai)		penny (1d)
kwàndō (pl. kwandunā̂)		basket
ƙasā (f) (pl. ƙasōshī)		country, land
ƙirgā̂	V	count
lâifī (pl. laifōffī)		fault, sin
lālā̂cē	V	spoil
lē̂mō		citrus fruit
lìllāhī̂		(see àlhamdù lìllāhì)

màcè (f) (mā̀ta-; pl. mātā)		woman, wife
māgànī		medicine
mài (pl. mā̀su)		possessor of
mànà		(exclamation) indeed
mangwàrṑ		mango(es)
mânyā		(see bàbbā)
mā̀su		(see mài)
mātā		(see màcè)
mùtûm (pl. mutā̀nē)		man, person
nā̀	V	be in the process/state of, be at (specialized verbal)
nāmā̀ (pl. nāmōmī)		meat, wild animal
nawà		how much/many?
nḕmā (i/ē)	V	look for, seek
rawā (f)		dance, game (to beat of drum)
rī̀gā (f) (pl. rīgunā̀)		gown, coat, shirt
rìgā̀kafī̀		prevention
ruwā		water
sābō (f. sābuwā; pl. sā̀bàbbī)		new (thing)
sā'ī̀		time, hour
sam		(an ideophone) completely
sāmù (i/ē)	V	get, meet
sāmù		getting
sanyī		(damp) coldness
saurā		remainder, the rest
sàyā (i/ē)	V	buy
sàyā		buying
sayar̃ (dà)	V	sell
sayâr̃wā		selling
sō̂		wanting, liking
sulḕ (pl. sulūlukā̀)		shilling (1/-)

shā	V	drink
shâ		drinking; and (with numbers 11-17)
shidā̀		six
shìgā/shìga	V	enter (there)
tàfi	V	go (away)
tàimakā̀ (i/ē)	V	help
takwàs		eight
tàmbayā̂ (i/ē)	V	ask
tàmbayā̂ (f) (pl. tambayōyī)		question
tar̃à		nine
tā̂rē		together
tāshī̀	V	get up, set out (on a trip)
tùkùnā/tùkùn		not yet, first
tunkìyā (f) (pl. tumākī)		sheep
Tūr̃ai		Europe, White man's country
tsā̂dā		expensiveness
tsāmī		sourness, bitterness
tsōfō/tsōhō (pl. tsṑfàffī)		old (person/thing)
tsūfā	V	get old, age
ùbā		father
ukù		three
ùngùlū (f)		vulture(s)
waɗànnân		these (pl. of wannàn)
wai		they say, quote, ostensibly
wajē		place, direction
wajen		in the presence/place of
wànè (f. wàcè; pl. wàɗànnè)		which?
wàtàkīlà		perhaps, maybe
wuƙā (f) (pl. wuƙā̂ƙē)		knife
wurī (pl. wurā̂rē)		place
wurin		in the presence/place of

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yànzu		now
yārṑ (pl. yârā)		boy; pl. = children
yâu		today
yawā̀		muchness, many
dà yawā̀		a lot
'yā'yā		(see dā)
zā	V	will (specialized verbal used as future aspect particle)
zâ	V	will go to (specialized verbal)
zāƙī		sweetness
zaunā̀	V	sit down
zaurḕ		entrance hut, porch

Additional Hausa Names -- Lesson VI--IX

Bàtūrḕ = white man
Hārūnā̀ = Aaron
Ìbrāhìm = Abraham
Kūkù = cook
Maryamū̀ = Mary
Ùmārù = (man's name)

Synopsis of Grammar -- Lessons VI - IX

10.1 Person-Aspect Indicators

10.1.1 The Subjunctive Aspect -- low-tone, short vowel.

I	ìn	mù	we
you (m)	kà	kù	you (pl.)
you (f)	kì		
he	yà	sù	they
she	tà		
one	à		

kadà is employed to form the negative subjunctive. It is placed before the subject of the verb, if one is present, e.g.--

kadà ìn zō	lest I come or don't let me come
kadà kà zō	don't come
kadà mùtûm yà zō	lest the man come

10.1.2 The Future I Aspect -- the specialized verbal zā plus the subjunctive aspect P-A indicators.

I will	zân	zā mù	we will
you (m) will	zā kà	zā kù	you (pl.) will
you (f) will	zā kì		
he will	zâi	zā sù	they will
she will	zā tà		
someone will	zā à		

This aspect is negatived by means of the bà . . . ba negative particle--

bà zân zō ba = I'm not going to come
bà zā kà zō ba = you're (m) not going to come
bà zā kì zō ba = you're (f) not going to come
bà zâi zō ba = he's not going to come
bà zā tà zō ba = she's not going to come
bà zā à zō ba = someone's not going to come
bà zā mù zō ba = we're not going to come
bà zā kù zō ba = you're (pl.) not going to come
bà zā sù zō ba = they're not going to come

10.1.3 The Continuative Aspect (see Lesson IX Grammar)

The /nā̀/ form:

I	i nā̀	mu nā̀	we
you (m)	ka nā̀	ku nā̀	you (pl.)
you (f)	ki nā̀		
he	ya nā̀	su nā̀	they
she	ta nā̀		
someone	a nā̀		

The /kḕ/ form:

I	ni/na kḕ	mu kḕ	we
you (m)	ka kḕ	ku kḕ	you (pl.)
you (f)	ki kḕ		
he	ya kḕ	su kḕ	they
she	ta kḕ		
someone	a kḕ		

The negative form of the continuative aspect (regardless of whether nā̀ or kḕ is used) employs the specialized verbal bā followed by a special set of person-aspect indicators--

bā nā̀ zuwā̀ = I'm not coming   bā mā̀/mwā̀ . . .
bā kā̀ aikī̀ = you don't work   bā kwà . . .
bā kyā̀ sō̂ = you (f) don't want it
bā yā̀ . . .   bā sā̀/swā̀ . . .
bā ā̀ . . .

10.1.4 Person-Aspect Indicators with zā̂ (see 8.2)

I	ni	mu	we
you	ka	ku	you (pl.)
you (f)	ki		
he	shi	su	they
she	ta		
one	a		

10.2 Pronouns

10.2.1 Object Pronouns (see Lesson 5.2)

10.2.2 Possessive Pronouns--suffixed (see 6.3)

Masculine Noun		Feminine Noun
¯-na/¯-nā	my	¯-ta/¯-tā
-nkà	your	-r̃kà/-kkà
-nkì	your (f)	-r̃kì/-kkì
-nsà/-nshì	his	-r̃sà/-ssà/-r̃shì/-sshì
-ntà	her	-r̃ta/-ttà
-mmù	our	-r̃mù/-mmù
-nkù	your (pl)	-r̃kù/-kkù
-nsù	their	-r̃sù/-ssù

10.2.3 Independent Possessive Pronouns (see 7.2)

Masculine Thing Possessed		Feminine Thing Possessed
nā̀wa	mine	tā̀wa
nākà	yours	tākà
nākì	yours (f)	tākì
nāsà	his	tāsà
nātà	hers	tātà
nāmù	ours	tāmù
nākù	yours (pl)	tākù
nāsù	theirs	tāsù

10.2.4 Independent Pronouns (see 7.1)

me	nī	mū	us
you	kai	kū	you (pl)
you (f)	kē		
him/it	shī	sū	them
her/it	ita/itā		

10.3 Nominals

10.3.1 Pronouns (see 10.2.2 above)

10.3.2 Quantifiers (see 7.7)

Include numbers plus, e.g.- nawà, dukà (sometimes).

Usually follow the noun they modify.

No possessive link between noun and quantifier.

10.3.3 Verbal Nouns (see 9.6)

See discussion in 9.6.

10.4 Verbals

10.4.1 Intransitive and Transitive (see 7.6)

10.4.2 Variable Vowel (see 8.3)

Usually possess a basic low-high(-low) tone pattern.

Final vowel becomes -i before a noun object, -ē before a pronoun.

10.4.3 Relater Transitive Verbs (see 8.5)

Require dà before a direct object.

Characterized by a high-high (-high) tone pattern plus a final -r̃.

10.4.4 The Imperative Form of a Verb (see 6.4)

Not preceded by a person-aspect indicator.

Tone pattern changed to all but final syllable low (final is high) or all syllables low.

10.4.5 Specialized Verbals

zā (see 8.1)
zâ (see 8.2)
nâ (see 9.2)
kê (see 9.3)
bā (see 9.4)

10.5 Relaters (see 7.4 for definition and introduction)

shâ (see 7.8)
mài (see 8.4)
kō (see 9.8)

10.6 Phrases

10.6.1 Nominal Phrases (definition see 6.5)

10.6.1.1 Head-Modifier Type (see 6.5)

Modifier follows the head.

The possessive link is suffixed to the head: H + -n/-r̃ + M

10.6.1.2 Specifier-Head Type (see 7.3)

The specifier precedes the head.

No possessive link is employed.

10.6.1.3 Relater Type (see 7.5)

Consists of a relater as introducer plus any type of NP as core.

10.6.2 Verbal Phrases (see 8.7)

Has a verbal as its head.

May contain an indirect and/or a direct object.

10.7 Relative Clauses (see 9.7)

These are clauses employed as modifiers within nominal phrases.

Introduced by dà.

Connected to the phrase head which they modify by -̂n/-̀n.

10.8 Labialization before /u/ and /o/ (see 8.6)

Bilabial (b, ɓ) and velar (k, ƙ, g) stops may be labialized (i.e. followed by /w/) before /u/ and /o/.

10.9 Slots and Fillers Explained (see 6.6)

10.10 Uses of nē (see 8.8 -- compare 4.5)

Whole clause plus nē.

Emphasized nominal plus nē in pre-predicate position.

10.11 "I have (not)" (see 9.5)

Continuative aspect construction plus relater (dà) NP.

10.12 Asking Questions (see 9.9)

Interrogative intonation.

Concluding particle plus interrogative intonation.

Kō bâ hakà ba.

Interrogative nominals.

Definitions -- Lessons VI - IX

CONTINUATIVE ASPECT - the Hausa aspect that indicates action regarded as occurring as a process rather than at a single point in time. The time of the action may be present (usually), past, (frequently) or future. (see 9.1,2,3,4).

DIRECT OBJECT - typically a nominal or NP which may occur as the goal of the action of a transitive verb within a verbal phrase.

FILLER - that which fills a slot (see 6.6).

FUTURE I ASPECT - the most widely used of two Hausa future aspects. The meaning is future from the point of reference indicated by the context. That is, the future I (and also the future II) aspect may be translated, e.g.- "he would have" or "he was going to", as well as "he will" (though the latter is most common). It is, therefore, a true aspect (rather than a tense) in keeping with the rest of the language (see 8.1)

HEAD - the main member of a phrase (see 6.5, 6.6). If a given phrase is shortened by dropping one word (or structural unit) at a time in such a way that the sole criterion for dropping a unit is the question, "Which of these units can be most easily dropped if as much as possible of the original meaning is to be retained?", the last word remaining will be the head, e.g.- wani bàbban ɗākìn sarkin gàrī → bàbban ɗākìn sarkin gàrī → ɗākìn sarkin gàrī → ɗākìn sarkī → ɗākī̀.

HEAD SLOT - the most important slot in a phrase. The head slot of a given phrase is typically filled by a word of the word-class bearing the same name as the name of the phrase type. That is, the head slot of a nominal phrase will typically be filled by a nominal, that of a verbal phrase by a verbal (see 6.6).

INDEPENDENT POSSESSIVE PRONOUNS - possessive pronouns meaning, e.g.- "mine", "ours", "his", etc. which are not suffixed as are the regular possessives but may stand alone (see 7.2).

INDEPENDENT PRONOUNS - pronouns which may stand alone (e.g.- as in answer to the question, "Who's there?" "Me") or occur with nē/cē (see 7.1).

INDIRECT OBJECT - a nominal or NP usually introduced by the particle wà/ma which typically expresses the one on whose behalf, or for whose benefit the action of the transitive verbal phrase is taking place.

INTRANSITIVE VERBAL - a verbal which may never govern objects (see 7.6).

LABIALIZATION - the presence of a /w/ sound in connection with another sound is termed labialization. Labialization is common in Hausa when bilabial (b, ɓ) or velar (k, ƙ, g) stops are followed by /u/ or /o/ (see 8.6).

MODIFIER - a word (or structural unit) which is in structural relationship to the Head of a phrase and which in some way qualifies, modifies or otherwise alters the meaning of the phrase head (see 6.6).

NOMINAL PHRASE - a phrase in which the Head is a nominal (see 6.5). Nominal phrases are commonly abbreviated NP.

OPPOSABLE TONE - the kind of tonal phenomenon where the tone of a given one-syllable word is determined by the tone of the last syllable of the preceding word. If the preceding word ends on a low or falling tone, the one-syllable word with opposable tone will be high. If the preceding syllable is high the same one-syllable word will occur low. The object pronouns and nē/cē are examples of words with opposable tone (see 6.2).

PHRASE - a structure composed potentially of two or more words in structural relationship to each other which functions as a single unit within a clause (see 6.5). It is often convenient to refer to a single word which is functioning as a phrase within a clause and which is potentially expandable into a phrase as a phrase, e.g.- either a single nominal or a nominal phrase may be referred to as NP, a single verbal or a verbal phrase as VP.

QUANTIFIER - a subcategory of adjectival nominals to which numbers belong (see 7.7).

RELATER TRANSITIVE VERBS - a group of transitive verbs which require the use of the relater dà to introduce a direct object after them. The main form of these verbs is typically all high tonally with a final -r̃/-d/-s. There are usually shortened forms as well (see 8.5).

RELATIVE CLAUSE - a clause which is employed as a modifier within a nominal phrase. The relative clause is introduced by the relater dà in such a case (see 9.7).

SLOT - a structurally relevant position within a linguistic structure (e.g.- phrase, clause) which may be filled by another linguistic structure, usually of a lower linguistic level (see 6.6).

SPECIALIZED VERBALS - a small subclass of verbals each of which is limited to but a single aspect and a single (often special) set of person-(aspect) indicators (see 8.2).

SUBJUNCTIVE ASPECT - the Hausa aspect that indicates such things as desiring or wishing, e.g.- "let one do such-and-such", or "that one may do such-and-such". Commands are often expressed rather politely by using the subjunctive as well (see 6.1). A variety of other uses of this aspect will be discovered in subsequent lessons.

TRANSFORM CONTINUATIVE ASPECT - the alternative continuative aspect (employing kḕ) which occurs obligatorily in certain specifiable contexts in place of the regular continuative aspect. One of the most important of these contexts is when a structure which would be expected to occur after the verb is "transformed" (i.e.- moved) to a pre-verb position in the sentence (see 9.3).

TRANSITIVE VERBAL - a verbal which may govern objects (see 7.6).

VARIABLE VOWEL VERBS - these are a group of transitive verbs, mostly with low-high-(low) tone patterns which change their final vowel to -i before a noun direct object, to -ē before a pronoun direct object (see 8.3).

VERBAL NOUN - a nominalized (i.e.- "noun"--ized) verb which, though derived from a verb, functions like a noun. One of the most important uses of verbal nouns is in the continuative aspect with the specialized verbals nā̀, kḕ and bā (see 9.6).

VERBAL PHRASE - a phrase in which the Head is a verbal (see 8.7). Verbal phrases are commonly abbreviated VP.

LESSON XI - Buying a Bicycle Tire

PROVERB

*	ganī yā fi ji.	Seeing is better than hearing.
	ganī	seeing; V see

BASIC DIALOG

1.	Batūre, me zā ka sayā?	White man what will you buy?
	Batūre (pl. Turāwā)	White man
2.	i na son kāyan kekē ne.	I want bicycle parts.
	kekē (pl. kēkunā)	bicycle, machine
3.	da kyau, ga sū nan.	Good, here they are.
4.	nawa nē kudin tāyā?	How much is the price of a tire?
	tāyā (f) (pl. tāyōyī)	tire
5.	akwai iri uku ne.	There are three kinds.
6.	to ba laifī.	All right.
7.	akwai farī da baƙī da jā.	There are white, black and red (ones).
	farī	a white thing
	baƙī	a black thing
	jā	a red thing
8.	to, nawa-nawa kudinsu.?	Okay, how much are their prices.?
	nawa-nawa	how much each?
9.	farī, sule sha shida nē.	A white one is sixteen shillings.
10.	kai! ya na da tsādā.	Wow! It's expensive.
*11.	ammā shī ne mai kyansu.	But it is the best of them.
12.	baƙī fa.?	What about the black one?
13.	sule sha hudū.	Fourteen shillings.
14.	jā fa.?	What about the red one?
15.	jā ne mai arahā a sha biyū.	The red one is the cheapest at 12 (shillings).
16.	jā ya na da kyau kō?	Is the red one a good one?
*17.	ī, ya na da kyau, ammā farin yā fi shi kyau.	Yes, it's a good one, but the white one is superior to it.
18.	to, nā sayi farin sule sha hudu ne.	Okay, I'll buy the white one (for) 14 shillings.

19. àlbar̃kā̀! ai shī nḕ kuɗin baƙîn.	No sale! Why that's the price of a black one.
àlbar̃kā̀	no sale (said by seller refusing buyer's offer)
20. tṑ nawà nē kuɗintà na gàskiyā?	Okay what's it's real price?
na	that of (see Grammar 11.2)
*21. shī kḕ nan, nā ragḕ tarō.	Okay, I reduce (the price) threepence.
shī kḕ nan	that's that
ragḕ	V reduce
tarō	threepence
22. tṑ, nā ƙārā̀ sīsī̀.	Okay, I increase (my offer by) sixpence.
ƙārā̀	V increase
sīsī̀	sixpence
*23. habà mālàm, zā kà cū̀cē nì?	Come, come sir, do you want to cheat me?
cū̀tā (i/ē)	V cheat
24. bābù. fàɗā gàskiyā.	Not at all. Tell (me) the true (price).
25. tô, kā̀wō sulḕ shâ bìyar̃ dà sīsī̀.	Okay, pay 15 shillings 6 pence.
26. tṑ nā tayā̀ shâ bìyar̃.	Okay, I offer 15 (shillings).
tayā̀	V make an offer (in dickering)
27. shī kḕ nan. nā sallàmā sulḕ shâ bìyar̃ dà tarō.	That's that. I'll let (it) go at 15 shillings 3 pence.
sallàmā	V agree to sell
28. mādàllā. gā̀ kuɗîn.	Okay. Here's the money.

Supplementary Expressions:

29. bàri mù yi cìnikī.	Let's dicker.
cìnikī	dickering, bartering
30. i nā̀ sôn tāyā̀ mài kyâu.	I want a good tire.
*31. bā nā̀ sôn marà kyâu.	I don't want a poor one.
marasā̀/marà	lacking in ...
32. kuɗinsù sulḕ-sulḕ nē.	They cost a shilling apiece.
sulḕ-sulḕ	a shilling apiece
*33. sulḕ ukù-ukù nē.	(They cost) three shillings apiece.
34. biyū kwabṑ nē.	They're two for a penny.

*Terms for Monetary Units:

dàrī	halfpenny (1/2 d)	nai	ninepence (9d)
kwabṑ	penny (1d)	sulḕ	shilling (1/-)
tarō	threepence (3d)	fâm	pound (£ 1)
sīsī̀	sixpence (6d)		

Other Things to Buy and Approximate Price Range:

faidā̀ (f) (pl. faidōdī)	pedal	5-8 shillings a pair
inā̀tif	inner tube	2-3 shillings
sir̃dī̀	seat, saddle	10-13 shillings
kāriyā̀ (f)	carrier	3-5 shillings
fumfṑ	pump	5-20 shillings
wutā (f)	light	10-15 shillings

CONVERSATIONS:

Sālisū̀	I	Ùsmā̂n
sàlāmù àlaikùn.		yâuwā, bar̃kā̀ dà zuwā̀.
ìnā wunī̀.?		lāfiyā̀ dai.
mādàllā. ìnā gidā?		lāfiyā̀ lau. kai fā̀.?
lāfiyā̀ ƙalau.		kā zō lāfiyā̀?
lāfiyā̀.		zā̂ ka kā̀suwā nē?
ī.		dà ƙafā̀ nē zā kà jē?
ā'à. cikin mātṑ nē zân jē.		mādàllā. zân zō an jumā̀ dà kḕkē.
*tṑ bā̂ lâifī. sai kā zō kḕ nan.		yâuwa sai nā zō.

Àbūbakàr̃	II	Ìmā̂m
ka nā̀ sôn tāyā̀ nē?		ī. kuɗinsà nawà nē?
baƙī kō farī?		baƙī.
sulḕ shā̂ huɗū.		tṑ nā sàyā à shā̂ ɗayā.
àlbar̃kā̀.		tō̂, nawà kuɗinsà na gàskiyā?
ai wannàn kuɗinshì nē.		bà zā kà ragḕ ba?
bābù.		tṑ nā tàfi.
shī kḕ nan, nā ragḕ tarō.		habà!
tṑ kā̀wō shā̂ ukù dà sīsī̀.		bābù! sai an jumā̀.

III

Bàlā	Mālàm Ùmarū̂
mālàm, mē̂ zā kà sàyā?	i nā̂ sôn fumfòn kē̂kē.
mādàllā, àkwai irī̂-irī̂.	tō̂, nawà nē kuɗin wannàn.?
sulē̂ gōmā̂ shā̂ biyū nē̂.	tō̂ wannàn fā̂.?
sulē̂ takwàs dà sīsī̂.	tō̂, bā̂ wani?
ā'à, gā̂ mài sulē̂ gōmā̂ nân dà, mài sulē̂ bakwài nân.	
	kā̂wō mài sulē̂ gōmā̂.
tō̂ gā̂ shī.	mādàllā. nā tayā̂ sulē̂ takwàs.
habà mālàm! kuɗinshì sulē̂ gōmā̂ nē.	*ai bābù ragī̂?
tō̂, nā ragē̂ tarō.	kā̂i! wannàn bā̂ ragī̂ ba nē̂.
shī kē̂ nan, kā̂wō tar̃à dà sīsī̂.	bābù! ya nā̂ dà tsā̂dā.
*tō̂ nawà ka tayā̂.?	gā̂ sulē̂ tar̃à. bà zân ƙārā̂ ba.
àlbar̃kā̂.	tō̂ nā tàfi.
kā̂wō kuɗī.	

IV

Bellò	Mūsā
sànnu Mūsā.	yâuwā, sànnu.
kā zō lāfiyā̂?	lāfiyā̂ ƙalau.
zā kà sàyi wani àbù nē?	ī, i nā̂ sôn kē̂kē.
mādàllā! ka nā̂ sôn irī̂ mai kyâu nē?	nawà kuɗinshì.?
*gā̂ r̃ālī̂ (Raleigh) à fâm àshìrin.	tō̂, shī nē̂ mài kyâu kō?
*ai bā̂ mai fîn r̃ālī̂.	tō̂, àmmā ya nā̂ dà tsā̂dā.
*tō̂, gā̂ r̃ā̂jī (Rudge) à shā̂ bakwài.	ai i nā̂ sôn r̃ālī̂ à shā̂ bakwài.
habà mālàm, zā kà cū̂cē ni!	bābù! nā tàfi.
tō̂ kā̂wō shā̂ tar̃à dà sulē̂ gōmā̂.	ā'à, àmmā nā ƙārā̂ sulē̂ gōmā̂.
àlbar̃kā̂!	tō̂ shī kē̂ nan. nā sàyā à fâm shā̂ takwàs.
àlbar̃kā̂!	tō̂ nā tàfi.
shī kē̂ nan, kā̂wō fâm gōmā̂ shā̂ tar̃à.	ā'à, yā yi tsā̂dā.
ai bā̂ ragī̂.	shī kē̂ nan. gā̂ kuɗîn.

NOTES

Proverb ganī as a verb becomes ga before a noun object, gan before a pronoun, e.g.- nā ga yārṑ 'I saw the boy', nā gan shì 'I saw him'.

Basic Dialog

11. màì kyâu = 'better'. mài kyânsù = 'the better (i.e. best) among them'.

17. farîn = the white one previously referred to. See Grammar 11.1 for the -n̂ suffix.

yā fi shì kyâu is the regular way to indicate the superiority of one thing over another. Lit: 'it surposses it (in) goodness'.

yā fi shì tsā̀dā = 'it is more expensive than it', etc.

21. shī kḕ nan = see Grammar 11.8.

23. cū̀tā: t becomes c regularly in a final syllable before e or i. Thus cū̀tā become cū̀cē.

31. màrà occurs more frequently than the longer form but maràsā is also heard and should be learned.

33. A few of the numbers may shorten when doubled, e.g.- ɗayā-ɗayā may become ɗai-ɗai (= 'one by one'), huɗu-huɗu may become hu(r̃)-huɗu. (See Grammar 11.6)

Terms for Monetary Units

The Nigerian monetary system uses most of the same units (and with the same values) as that of Great Britain. For those unfamiliar with this system the following chart may be helpful:

Nigerian Unit	Approx. Value in U.S. Currancy
penny (1d)	1 cent
threepence (3d) = 3 pennies	3 1/2 cents
sixpence (6d) = 6 pennies	7 cents
shilling (1/-) = 12 pennies	14 cents
10 shillings (10/-)	$1.40
pound (£1) = 20 shillings	$2.80

Conversations:

I kḕ nan = "it is": "until you come it is, then".

III ragī̀ = 'reduction' - the verbal noun from ragḕ.

ka - relative completive aspect (see lesson XVII). The meaning here is the same as for completive aspect kā.

IV Raleigh is generally considered the Cadillac of the bicycles sold in N. Nigeria. Rudge is an adequate, slightly lower priced competitor. fîn from fī̂ 'surpassing' which is the verbal noun of fī.

GRAMMAR

11.1 The Referential -̂n (fem. -̂r̃)

A suffix resembling the possessive link is often employed to indicate that reference is to something previously mentioned or implied. The first mention of the item will not ordinarily employ this suffix (see B.D. 7). It may, however, show up on any subsequent occurrences of the word where it is desirable to indicate clearly that reference is to the previously mentioned item. If the final syllable of the suffixed noun is high tone it becomes falling. If it is low it remains unchanged.

B.D. 17, 18 farîn = the white one (previously referred to)
19 baƙîn = the black one (previously referred to)
28 kuɗîn = the money (that we agreed on)

Feminine nouns take the -̂r̃ suffix -

gā̀ kujḕrâr̃ - here's the chair (that you mentioned)
kā̀wṑ tāyàr̃ - bring the tire (that I purchased)

Illustrations of words ending in low tone (in addition to tayàr̃ above) are-

nā yi aikìn - I did the work (that you told me to do)
gā̀ sīsìn - here's the sixpence (that we agreed on)

11.2 The Relater na (fem. 'ta)

The particle na is the longer form of the possessive link (4.1). It's use is in general somewhat more specialized than that of the shorter form, however.

In lesson 7 (B.D. 11; Grammar 7.1) the independent possessive pronouns were introduced, as the possessive pronouns suffixed to the particle nā-/nā̂-. The long-vowel nā-/nā̀- are the forms of the relater na employed before the possessive pronouns. This is one important use of the relater na (see 7.1).

In B.D. 20 na is employed before a second modifier of the word kuɗī. This is a second important function of na: as substitute for a word already mention or implied. In B.D. 20 -

kuɗintà na gàskiyā = kuɗintà, kuɗin gàskiyā

The repetition of the word kuɗī, however, is dropped leaving only the possessive link -n which lengthens to na. See lesson XII B.D. 3, 10, b7, b8, b10 for further illustrations.

11.3 Palatalization Before /i/ and /e/

The velar consonants /k/ and /g/ may exhibit palatalization when followed by the front vowels /i/ and /e/, e.g.-

kḕkē, 'bicycle', is usually pronounced kyḕkyē.

kīfī, 'fish', may be pronounced kyīfī.

On occasion, too, a bit of prepalatalization is noticeable in words such as ɗākī̀ 'hut' and zākī̀ 'lion' which become, respectively ɗāykī̀ and zāykī̀.

In final syllables the alveolar consonants /s/, /t/, /d/, and /z/ are usually palatalized before a suffixed /i/ or /e/ to become respectively /sh/, /c/, /j/ and /j/. This phenomenon is particularly noticeable in the suffixal systems of verbs and in noun pluralization, e.g.-

/s/ becomes /sh/ - yā ìsa, 'it's enough'; yā ìshe¯nì, 'it's enough for me'
- tāsā̀, 'dish'; tāsōshī, 'dishes' (from *tāsōsī)

/t/ becomes /c/ - yā sā̀tā, 'he stole (it)'; yā sā̀cē shì, 'he stole it'; yā sā̀ci wuƙā, 'he stole the knife'
- cū̀tā, 'cheat'; yā cū̀cē nì, 'he cheated me'; yā cū̀ci yārṑ, 'he cheated the boy'
- mōtā̀, 'truck'; mōtōcī, 'trucks' (from *mōtōtī)

/d/ becomes /j/ - yā gudù, 'he ran away'; à gùje, 'on the run'
- gadà, 'bridge'; gadōjī, 'bridges' (from *gadōdī)

/z/ becomes /j/ - yā cī̀zā, 'he bit (it)'; yā cī̀jē shì, 'he bit it/him'; yā cī̀ji mùtûm, 'he bit the man'
- kā̀zā, 'hen'; kā̀jī, 'chickens'

11.4 Clause Structure: Predicate Type I

The most common type of Hausa clause predicate was introduced in section 3.3. This consists of a person-aspect indicator plus a verbal or verbal phrase (see also sections 7.6 and 8.7). There are three subcategories of predicate type I-

a) P-A + Verb Phrase (containing verbs as heads), e.g.-

P-A	Verb Phrase	(predicate modifier)
yā	tàfi	gidā
nā	kāwō aikī̀	yâu
yā	fi shì	kyâu
mun	zō	gàrinkù

b) P-A + Specialized Verbal nā̀ or kḕ (an object or predicate modifier is obligatory), e.g.-

P-A	Spec. VP	(predicate modifier)
ya	nā̀	nan
i	nā̀ aikī̀	à gidā
su	nā̀ sônsà	
ya	nā̀	dà kyâu

c) Specialized Verbal + P-A (bā and bā̂ require an object or a predicate modifier), e.g.-

Spec. Verbal	P-A	Object	(predicate modifier)
zā̂	ni		gidā
bā	nā̀	sôn Audù	
bā̂	shi		dà kyâu
bā	yā̀		gidansà

A clause may consist of nothing more than a predicate (without predicate modifier) of type I. Most of the specialized verbals, however, require a predicate modifier if no direct object follows them. The statement that P-A and VP may be a full clause is only true of these specialized verbals if they are followed by a direct object. If no direct object follows these specialized verbals there must be a predicate modifier outside of the predicate.

11.5 Clause Structure: Subject Slot

Immediately preceding the predicate of clauses employing predicate type I a subject slot may occur. The filler of the subject slot is typically a NP (= a single nominal or nominal phrase), e.g.-

	Subject Slot	Predicate Slot
B.D. 17	farîn	yā fi shì
	Audù	yā tàfi
	kḕken Bellò	yā lālā̀cē
	yārònsà	yā kāwō kuɗī

11.6 Doubling of Quantifiers

Nouns indicating quantity (such as numbers and units of money) are doubled to indicate e.g.- "each, apiece." Thus:

biyū-biyū = two apiece (B.D. 33)
kwabṑ-kwabṑ = a penny apiece
nawà-nawà = how much each? (B.D. 8)
hudu-hudū (hu-hudū or hur̃-hudū) = four apiece
sulḕ-sulḕ = a shilling apiece (B.D. 32)

The word irī̀, "kind, seed" may also be doubled in this way but with a different semantic indication:

irī̀-irī̀ = various kinds (see IX B.D. 6)

11.7 Expletives (Exclamations)

In Hausa, as in English, a variety of exclamatory expressions are common. These are typically employed either as complete sentences by themselves, e.g.- kâi (B.D. 10), àlbar̃kà (B.D. 19), mādàllā (B.D. 28), or as clause introducers, e.g.- ai (B.D. 19), habà (B.D. 23), tô/tō (B.D. 25, 26).

11.8 Shī kḕ nan

This extremely common construction is employed to indicate such things as finality, completeness, transition from one stage to another in a discussion or story, and the like. It is formed from the Independent Pronoun shī plus the construction kḕ nan which is often employed at the end of an utterance to indicate finality in a usage similar to that of nē described under 8.8.

11.9 Comparison: The Verbs fī and kai

The verb fī/fi plays an important part in comparing things in Hausa. In B.D. 17 the construction yā fi shì kyâu, lit: "it exceeds it (in) goodness" (i.e. it is better than the other one) occurs. The object is not always necessary. Further examples are:

yā fi (shì) tsā̂dā	it's more expensive then (the other)
bài fi shì tsā̂dā ba	it's not more expensive than the other one
yā fi kyâu	it's better/best
yā fi dukà kyâu	it surpasses all (i.e. is the very best)
farī yā fi baƙī	the white kind is better than the black kind
farī bài fi baƙī ba	the white kind isn't better than the black kind
yā fi àràhā	it's less expensive
yā fi nì aikī̂	he excels me (in) work

The vowel of the verb fī, like that of several other one syllable verbs, shortens before an object.

The verb kai 'reach' is also employed to compare things, e.g.-

baƙī yā kai jā kyâu	the black one is as good as the red one
farī bài kai jā kyâu ba	the white one isn't as good as the red one
kyân aikìn Audù bài kai na Bellò ba	the value of Audu's work isn't as great as that of Bello

DRILLS

1. Transform Drills

a. Comparitives positive and negative. Produce the correct negative forms of each of the following comparative forms. Concentrate on the meanings as well as the forms.

yā fi kyâu	it's better/best
yā fi àràhā	it's less expensive
yā kai shì kyâu	it's as good as it
bàbbā yā fi shì	the big one surpasses it
yā fi tsādā	it's more expensive
aikìn Audù yā kai na Bellò	Audu's work is as good as Bello's
farī yā fi baƙī	the white kind's better than the black
yā fi nì aikī	he excels me in work
jā yā fi shì kyâu	the red is better than it
yā fi shì tsādā	it is more expensive than it
nā fi shì jîn Hausā	I am better at Hausa than he is

b. The use of na (fem. ta). Substitute na for the word which is repeated as explained in grammar 11.2. Concentrate on the meanings.

yārònsà, yārṑ ukù
rī̀gar̃sà, rī̀gar̃ ruwā
àkwiyàr̃kà, àkwiyā̀ gōmā̀
sūnānā, sūnan gàskiyā
gidan mālàmī, gidā biyū

2.

Box all Predicate Type I constructions in the basic dialog and conversations of lesson XI (don't include any predicates which include specialized verbal bā (e.g. B.D. 31), the particle nē, or which include no person-aspect indicator.)

e.g. B.D. 1 mḕ $\boxed{\text{zā kà sāyā}}$?

B.D. 2 $\boxed{\text{i nā sôn kāyan kḕkē}}$ nḕ.

3. Substitution Drills

a. Concentrate on the meanings.

	Bàri mù yi aikī̀.
cìnikī	Bàri mù yi cìnikī.
kù	Bàri kù yi cìnikī.
kadà	Kadà kù yi cìnikī.
sù	Kadà sù yi cìnikī.
rawā	Kadà sù yi rawā.
Audù yà	Kadà Audù yà yi rawā.
bàri	Bàri Audù yà yi rawā.
shī	Bàr̃ shī yà yi rawā.

b. Concentrate on the meanings.

	I nā̀ sôn tāyā̀ maì kyâu.
irī̀	I nā̀ sôn irī̀ maì kyâu.
ya nā̀	Ya nā̀ sôn irī̀ maì kyâu.
wannàn	Ya nā̀ sôn irìn wannàn.
kāwō	Ya nā̀ kāwō irìn wannàn.
baƙîn	Ya nā̀ kāwō baƙîn.
kà	Kà kāwō baƙîn.
sàyā	Kà sàyi baƙîn.
kāyan kḗkē	Kà sàyi kāyan kḗkē.

c. Concentrate on the meanings.

	Jā nḕ maì àràhā à shā̂ biyū.
tsā̀dā	Jā nḕ maì tsā̀dā à shā̂ biyū.
àshìrin biyū bābù	Jā nḕ maì tsā̀dā à àshìrin biyū bābù.
farîn	Farîn nē maì tsā̀dā à àshìrin biyū bābù.
kyâu	Farîn nē maì kyâu à àshìrin biyū bābù.
nân	Farîn nē maì kyâu à nân.
kā̀suwā	Farîn nē maì kyâu à kā̀suwā.
wannàn	Wannàn nē maì kyâu à kā̀suwā.

4. Question - Answer Drill.

Give a complete sentence in answer to the following questions.

Sulḕ nawà cikin fâm?
Kwabṑ nawà cikin sulḕ?
Tarō nawà cikin sulḕ?
Nai dà nai nawà nē?
Ɗàrī nawà cikin tarō?
Sīsī̀ nawà cikin sulḕ gomā̀?
Tarō biyū yā fi sīsī̀ kō?
Kwabṑ nawà cikin sīsī̀?
Sulḕ gùdā yā fi tarō bìyar̃ nḕ?
Sīsī̀ nawà cikin sulḕ bìyar̃?
Kwabṑ gomā̀ yā fi sīsī̀ biyū nḕ?
Tarō nawà cikin sulḕ dà sīsī̀?
Sīsī̀ hudu yā fi sulḕ biyū?

5. Translation Drill.

Supply the Hausa translation for the English words in the following utterances.

Bā nā̀ sôn (a poor one).
(Three for a penny) nē.
Nawà nē (the price of) inā̀tif?
Zân zō (on foot).
Gā̀ (the 10 shilling one) nân.
(It is) tsā̀dā.
Shī nḕ (the best of them).
Kuɗinsù (a shilling apiece).
Nā (agree to sell) sulḕ shā̂ biyū.
Kà (reduce it) tarō.
Bàri mù (dicker).
Yā (offered) sulḕ bìyar̃.
Gā̀ (the chair that you mentioned)
Nā yi (the work that you told me to do)

LESSON XII - Buying Food

PROVERB

	àmfā̀nin hankàlī aikī̀ dà shī.	The value of (possessing) good sense (is) using it.
	àmfā̀nī	usefulness, value

BASIC DIALOG

1.	i nā̀ sō̂ ìn sàyi àbinci nḕ.	I want to buy (some) food.
2.	wànè irī̀.?	What kind?
*3.	irī̀ na baƙin mùtûm.	The African (lit: black man's) kind.
4.	àshē? zā kà ci shì nē?	Is that so? Are you going to eat it?
5.	zân gwadā̀ dai.	I'm going to try (it).
	gwadā̂	V measure, test
6.	tō̂, bàri mù nḕmi dāwā̀.	Okay, let's look for guinea-corn.
	dāwā̀ (f)	guinea-corn.
*7.	dà kyâu. zā mù shiryā̀ tuwō dà shī.	Good. We'll prepare mush with it.
	shiryā̀	V prepare
	tuwō	guinea-corn mush
*8.	mādàllā. sā'ànan zā mù sàyi kāyan miyā̂.	Fine. Then we'll buy the makings for the soup/gravy.
	sā'ànan	then
	miyā̂ (f)	soup, gravy
9.	wànè irìn miyā̀ nē zā mù yī?	What kind of miyā̀ shall we make?
*10.	bàri mù yi na nāmā̀.	Let's make the meat (kind) (lit: that of meat).
11.	dà kyâu. zân sàyi nāmàn.	Good. I'll buy the meat.
12.	tō̂, zân jē ìn sā̀mi kāyan yājī̀.	Okay, I'll go and get the spices.
	yājī̀	spices (e.g.- pepper, ginger, cloves, etc.)
13.	wànè irī̀.?	What kind(s)?
14.	gishirī dà jan bàrkṑnō.	Salt and red pepper.
	gishirī	salt
	bàrkṑnō	pepper
15.	mādàllā. sā'ànan zā mù kai shì gidā mù dafā̂ shi.	Good. Then we'll take it home and cook it.
	dafā̂	V cook

Supplementary Expressions:

*16.	àbinci ya nā̂ dà dādī.	The food is good.
	dādī	pleasantness, goodness (to all senses but sight)

Buying Guinea-Corn:

*a1.	sànnunkù dà kā̂suwā.	Greetings to you in the market.
a2.	yâuwā, sànnu.	Greetings.
a3.	ku nā̂ bùkā̂tar̃ hatsī nē̂?	Do you need guinea-corn?
	bùkā̂tā̂ (f)	a need
	hatsī	guinea-corn
a4.	ī, mu nā̂ nēman dāwā̂ mài kyâu.	Yes, we're looking for good guinea-corn.
*a5.	mādàllā, gā̂ farā̂r̃ nân.	Good, here's the white here.
	farā̂ (f. of farī)	whiteness
a6.	à nawà a kē̂ sayar̃wā?	For how much is it selling?
a7.	kwankō̂ ukù kwabō̂ biyū nē̂.	Three measures for twopence.
	kwankō̂	small measure used for guinea-corn
a8.	kai! dā̂ mā kudìntà bài fi dàrī ba.	Wow! Up to now it hasn't cost more than a halfpenny (per measure).
	dā̂ mā	up to the present, previously
	dā̂	in the past, formerly
	mā/ma	(emphasis particle like dai)
a9.	gàskiyar̃kà, àmmā yànzu bā â sāmù à hakà.	True, but now one cannot get (it) for that.
a10.	tô, i nā̂ sôn kwankō̂ tarà. sai kà ragē̂ minì.	Okay, I want nine measures. Reduce (the price) for me.
	minì (= ma + nì)	for me
a11.	ā'à. ai bā̂ ragī̂. kàwō sīsī̂.	No. There's no reduction. Pay sixpence.
*a12.	tô, gā̂ kudîn. ìnā gyārā?	Okay, here's the money. Where's a "makeweight"?
	gyārā	"makeweight" given by seller
*a13.	tō̂ nā bā̂ kà wani rabìn kwankō̂.	Okay, I'll give you another half a measure.
	bā, bā̂, bā dà (See Grammar 12.7) V	give
	rabī̂	half (roughly)
a14.	mādàllā.	Fine.

Buying Meat:

b1.	i nā sō̂ ìn sàyi nāmā̀.	I want to buy (some) meat.
b2.	tō̂, bàri mù jē wajen mahàutā.	Okay, let's go to the butchers' place.
	mahàucī (pl. mahàutā)	butcher
b3.	tṑ dà kyâu.	Okay.
b4.	sànnu dà aikī̀, mahàucī.	Greetings in your work, butcher.
b5.	yàuwā, zā kù sàyi nāmā̀ nē?	Hi, do you want (some) meat?
b6.	yā yìwu. ka nā̀ dà irī̀-irī̀ nē?	It's possible. Do you have all kinds?
	yìwu	V is possible
b7.	ī mànà. gā̀ na sānìyā, dà na àkwiyā̀, dà na tunkìyā.	Yes indeed. Here's that of cow, and that of goat, and that of sheep.
	sānìyā (f) (pl. shānū; m. sā̂)	cow
b8.	babù na àladè?	Is there no pork (lit: that of pig)?
	àladḕ	pig
*b9.	ī, bā ā̀ sayar̃ dà nāmàn àladḕ à kā̂suwā.	Yes, pig meat is not sold in market.
b10.	tō̂, nawà nē kudin na sānìyā?	Okay, how much is beef?
b11.	awṑ gùdā sulḕ dà tarō.	One and threepence per pound.
	awṑ	unit of measure (usually by weight)
b12.	tṑ i nā̀ sôn awṑ bìyar̃.	Okay, I want five pounds.
b13.	tō̂, zân yankā̀ makà. kā̀wō sulḕ shidā̀ dà tarō.	Okay, I'll cut (it) for you. Pay six shillings threepence.
	yankā̀	V cut (up, in two), slaughter
	makà	for you
b14.	habà mālàm, à kyautàtā manà.	Come, come sir, do better (than that) by us.
	kyautàtā	V do well by
	manà (= ma + mù)	for us
b15.	tṑ bā̂ lâifī. nā ragḕ mā̂ tarō.	Okay. I reduce (the price) 3d for you.
	mā̂/ma (= makà)	for you
b16.	mādàllā, gā̀ kudîn.	Fine, here's the money.

b17. tō̂, gā̀ nāmàn. ɗàuki ƙàshin nàn kumā don miyā̀.
Okay, here's the meat. Take this bone also, for soup.

ƙàshī	bone
b18. tṑ nā gōdḕ. sai an jumā̀.	Thanks. See you later.
b19. tṑ mādàllā.	Fine.

Supplementary Expressions:

*b20. yā yi kàɗan.	There's (too) little.
kàɗan	smallness (amount)
b21. ƙàramī nḕ.	It's (too) small.
ƙàramī (pl. ƙanānā̀)	smallness (size)

*Other things to Buy and Approximate Prices

orange	lḕmon zāƙī	2-4 for 3d
lime	lḕmon tsāmī	8 for 1d
grapefruit	bàbban lḕmō	2 for 3d
mango	mangwàrṑ	1-4 for 2d
guava	gwēbā̀	3 for 1d
large yam	dōyā̀ (f)	small one for 1/3
cassava	rōgṑ	1d apiece
beans	wākē	2d per kwankṑ
peanuts	gyàɗā	3d per kwankṑ

CONVERSATIONS:

I

Jā̀tau	Mammàn
ka nā̀ sôn lḕmō nḕ?	*ī, lḕmō nā̀ dà dāɗī.
zā kà sàyā?	*ā'à, nā fi sôn gwēbā̀.
tō̂, àmmā gwēbā̀ dà tsā̀dā yànzu.	bā̂ ruwāna. bà zân sàyi dà yawā̀ ba.
bā̂ lâifī, sai kà sàyā.	kai dai, mḕ zā kà sàyā?
ai bā̂ ni dà kuɗī yâu.	tō̂, gā̀ tarō.
mādàllā, nā gōdḕ.	ai bā̂ kōmai. bàri mù nḕmi àbimmù.
tō̂, zā̂ ni ìn sàyi lḕmon zāƙī.	*tṑ dà kyâu, zân sàmē kà cân an jumā̀.
mā̂dàllā, sai kā zō kḕ nan.	tō̂.

II

Bàtūrḕ	Àlī
mḕ ku kḕ cī̂ à ƙasar̃kù.?	ai mu nā̀ cîn àbinci irī̀-irī̀.
tō̂. mḕnē nḕ bàbban àbincinkù.?	tuwō nḕ.
dà kyâu. àkwai nāmā̀ à cikī?	ā'à, sai hatsī, dà gishirī dà bàrkṑnō.
tō̂, bā kwā̀ cîn nāmā̀?	*ā'à, mu nā̀ cī̂. a nā̀ shirìn miyā̀ dà shī.
tṑ, dà kyâu. lḕmō fā̀.?	*ai mu nā̀ shân lḕmō dà yawā̀.
ku nā̀ shânsà?	hakà nē. mù nā̀ shân lḕmō dà gwēbā̀ dà irìnsù.
tṑ bā̂ lâifī. àbù mâi ruwā ku kḕ shā̂ kō?	
	gàskiyā, sai marà ruwā mu kḕ cī̂.
ai dà kyâu. ka nā̀ sôn àbincin Tū̀rā̀wā?	
	ai wani ya nā̀ dà dāɗī, wani bā̂ dāɗī.
tō̂, hakà nākù à wajemmù kumā.	ai hakà ya kḕ. bā̂ lâifī.
hakà nē.	

III

Gar̃bà	Yūsufù
zā kà sàyi mangwàrṑ nē?	ī. nawà nē kuɗinsà.?
àkwai irī̀-irī̀ yâu.	tō̂, nawà nē ƙàramī?
ai a nā̀ samùn ƙàramī biyū kwabṑ.	bàbba fā̀.?
*bàbba, kwabṑ-kwabṑ zuwā̀ kwabṑ biyū-biyū.	
	tō̂, su nā̀ dà zāƙī?
ai mânyā su nā̀ dà zāƙī.	tō̂, mā̀su zāƙī nḕ ni kḕ sō̂.
tō̂, bàri mù jē mù sàyā.	tō̂, mù jē.

IV

Mūsā	Yā̀ƙubū̀
Tū̀rā̀wā su nā̀ cîn gyàɗā?	*ī mànà. su nā̀ sō̂ sṑsai.
mādàllā. i nā̀ dà bùhun gyàɗa à nân.	tō̂, mḕ zā kà yī dà shī?
*i nā̀ sō̂ ìn sayar̃ wà Bàtūrènkà.	tō̂, gyàɗan su nā̀ dà kyâu kō?
ai bā̂ mài fînsù.	tō̂, nawà kuɗin bùhûn?
ai sai mù jē wajen Bàtūrḕ tùkùn.	dom mḕ.?
i nā̀ sō̂ ìn yi cìnikī dà shī.	zā kà cū̀cē shì nē?
ā'à. habà mālàm! bā nā̀ cū̀tar̃ mùtûm.	tō̂, sai kà yī dà nī. nī nḕ kūkùnsà.
bābù!	dṑmin ka nā̀ sō̂ kà cū̀cē shì kḕ nan.
*habà mālàm. zân faɗā̀ masà gàskiyā.	tō̂, sai kà faɗā̀ minì tùkùn.
ā'à, sai Bàtūrḕ.	*ai tàfi àbinkà. bà zân kai kà wajensà ba.
dom mḕ.?	*dṑmin nā ganī bā kā̀ dà hankàlī.
kâi mālàm, bā̀ hakà ba!	shī kḕ nan, nā tàfi.

NOTES:

Basic Dialogs

3. na stands in place of àbincin--another way of saying this would be irìn àbincin baƙin mùtûm (see XI Grammar 11.2).

7. tuwō is the staple food of Northern Nigeria. It is made from the flour of guinea-corn or millet plus seasoning and water and cooked to the consistency of mush. It is usually eaten hot with miyâ (see below).

8. miyâ is a soup or gravy made from certain vegetables, herbs, leaves, and/or meat which typically is served in a side dish -- into which the tuwō is dipped -- or is poured over the tuwō.

10. na - see note on 3 above.

16. In Hausa the senses are divided basically into seeing (ganī) and sensing (jī = hearing, tasting, smelling, feeling). Something that is pleasant or good to the sight is described as kyâu. Something that is pleasant or good to the other senses is described as dādī.

a1. sànnunkù or bar̃kànkù - these greeting words are commonly suffixed by a 2nd person possessive pronoun (singular or plural).

a5. White guinea-corn is generally considered the best quality guinea-corn. There is also a red variety which is considered inferior and a yellowish intermediate variety.

a12. The gyārā is thrown in by the seller ostensibly to do away with any hard feelings aroused in the process of dickering.

a13. See Grammar 12.8 for a treatment of bā.

b9. Pork is not eaten by Muslims and is, therefore, not usually sold in the markets of Muslim areas of Northern Nigeria.

b20. kàdan has to do with smallness of quantity: àkwai kàdan 'there's a little bit'. ƙàramī has to do with smallness in size: ƙàramī nê, 'it's small'.

Other Things to Buy - the prices of these items will frequently vary even more than the suggested range depending on the size and quality of the item or the scarcity of the item at the time of purchase.

Conversations:

I The verbal nā̀ is often used in the 3rd person (singular or plural) without a preceding person-aspect indicator if there is a noun subject.

fi sôn = 'prefer' (lit.: 'surpass wanting'). See section 11.9.

sā̀mē kà = 'meet you'.

II shirī̀ = 'preparing' from shiryā̀, 'prepare'.

shân - the word for 'drink' (shā), rather than the word for 'eat' (cī) is used in Hausa with reference to the consumption of most fruits (except bananas) and other watery foods.

III kwabṑ-kwabṑ zuwā̀ kwabṑ biyū-biyū = '(from) a penny apiece to twopence apiece'.

IV sṑsai = 'very much, well, correctly'.

wà - the indirect object particle (= ma-) employed before nouns (see Grammar 12.6).

fadā̀ is the form of fàdā, 'speak' employed before an indirect object.

tàfi àbinkà is a curt way of saying 'scram, go about your own business!'

bā kā̀ dà hankàlī = 'you don't have a good character'.

GRAMMAR

12.1 Adjectival Nominals (see also 3.4)

The adjectival nominals (except for quantifiers) that have occurred so far in these lessons follow. The feminine and plural forms are listed as well.

Lesson	Masculine	Feminine	Plural	Meaning
VII	tsōfō/tsōhō	tsōfuwā	tsṑfàffī	old (thing)
VIII	sābō	sābuwā	sā̀bàbbī	new (thing)
IX	bàbbā	bàbbā	mânyā	big (one)
XI	baƙī	baƙā	baƙā̀ƙē	black (one)
XI	farī	farā	farā̀rē	white (one)
XII	irī̀	irī̀	irī̀	kind, sort
XII	irī̀-irī̀	irī̀-irī̀	irī̀-irī̀	various kinds
XI	jā	jā	jājā̀yē	red (one)
XII	ƙàramī	ƙàramā	ƙanānā̀	small (one)
XII	rabī̀	--	--	half

Adjectival nominals (except quantifiers) regularly precede the nominal they modify and employ the possessive link suffix (see below 12.2). They may, however, also occur, as do the quantifiers, following the nominal they modify and involving no link, e.g.-

gidā bàbbā ≐ bàbban gidā 'big compound'

Adjectival nominals, as most other nominals, are frequently employed alone as NPs as in XI B.D. 7, 9, 12, 14, 15, 16, 17, 18, 19, XII B.D. a5, b6 or with specifiers as heads of NPs as in XII B.D. 2, 13. The student should not get the impression that only adjectival nominals are used as modifiers -- members of all of the subcategories of nominals except adverbial nominals are widely employed as modifiers within NPs.

12.2 Nominal Phrases: M-H Type

The Modifier-Head Type of NP consists typically of an adjectival nominal plus an independent nominal, e.g.-

	Modifier	Head
VII B.D. 10	tsōfon	ùbā
VIIIB.D. 5	sābon	gā̀tarī
IX B.D. 32	bàbban	lḕmō
XII B.D. 9	irìn	miyā̀
a13	rabìn	kwankṑ
	ƙàramin	gidā
	mânyan	mutā̀nē
	jar̃	dāwā̀

12.3 Nominal Phrases: Relater Type (continued from 7.5)

In section 7.5 we were introduced to relater type NPs in which the introducer slot was filled by a relater. Although relaters are the most common fillers of the introducer slot, there are other types of words that may occur in that position as well.

In lesson IX B.D. 11 we were introduced to the nominal cikī 'inside' (related to cikī̀ 'stomach') and as far back as lesson IV B.D. 28 we learned kân 'atop' (from kâi 'head'). These are but two of several nominals (many of which are derived from the names of body parts) which are frequently employed as relaters and, therefore, as fillers of the introducer slot in relater type NPs.

The nominals which may be employed as relaters occur either alone as fillers of the introducer slot (e.g.- cikin in IX B.D. 11) or preceded by a true relater (e.g.- kân IV B.D. 28). Most (though not all) nominals which function as relaters regularly suffix the possessive link, e.g.-

	Introducer Slot	Core Slot	
IV B.D.28	à kân	tēbùr̃	
IX B.D.11	cikin	mḕ	
VIIIB.D.14	wajen	mā̀su sayad dà kwàndō	
	cikin	gidan Bellò	- in Bello's home
	dàgà cikin	gàrimmù	- from out of our town
	wurin	ùbansà	- to his father

Compare these examples with those in section 7.5.

12.4 Nominal Phrases: Expanded

The types of nominal phrases discussed so far have included a head slot plus a single modifier slot. It is, of course, common to hear and need to produce longer types of NPs.

Note that B.D. 9 includes both a specifier and an adjectival nominal modifier before the independent nominal filler of the head slot. This is common and we may construct further examples -

	Specifier Slot	Modifier Slot	Head Slot
B.D. 9	wànè	irìn	miyā̀
	wani	bàbban	gidā
	waɗànnân	ƙanānàn	yā̂rā

We note from section 6.5, however, that a majority of NP modifiers (especially independent nominals) follow, rather than precede, the nominal they modify. We may, therefore, expand the description of the structure of the NP in Hausa to include a post-head modifier slot, e.g.-

Specifier Slot	Modifier Slot(pre-head)	Head Slot	Modifier Slot(post-head)	
wani	sābon	ɗākìn	Audù	- a certain new hut of Audu's
waɗànnân	mânyan	mutā̀nen	gàrī	- these important men of the town
waɗansu	ƙanānàn	yā̂ran	-mì	- certain of our small children
waɗansu	tsṑfàffin	mātā	gùdā gōmā̀	- a certain ten old women

The above-described expansion of a NP may in turn be employed as the core of a relater type NP (see sections 12.3 and 7.5). A fully expanded Hausa NP will, therefore, consist of fillers of Introducer, Specifier, pre-head Modifier, Head and post-head Modifier Slots, e.g.-

Introducer Slot	Specifier Slot	Modifier Slot(pre-head)	Head Slot	Modifier Slot(post-head)	
dàgà	wani	tsōfon	mùtumìn	Kanò	- from a certain old man of Kano
cikin	wancàn	bàbban	ɗākìn	Audù	- in that big hut of Audu's
à kân	wannàn	sābuwar̃	kujḕrar̃	-mù	- on this new chair of ours

Nominal phrases may, as we have seen (6.5, 7.3, 7.5) consist of much less than the expanded forms illustrated above. They may also, by including 'embedded' structures such as the head-modifier NP illustrated in 6.5d (final illustration) or relative clauses (section 9.7) within a given slot, consist of much more than the above forms. It is, however, both possible and convenient to describe the structure of the vast majority of Hausa nominal phrases in terms of the above five slots.

12.5 Verbal Phrase

The typical Hausa verbal phrase consists structurally of a head slot followed by an indirect object slot and a direct object slot. The head slot is filled by a verbal. If that verbal is intransitive (see 7.6) neither of the object slots will be filled. Certain transitive verbals impose certain other restrictions on the possibility and kind of object slot fillers.

The VPs manifesting fillers of all three slots that have occurred so far are -

	Head Slot	Indirect Object Slot	Direct Object Slot
B.D. b15	ragḕ	mā̂/makà	tarō
Conv. IV	fadā̀	masà	gàskiyā

The VPs in this lesson with only head and indirect object slots filled are -

	Head Slot	Indirect Object Slot
B.D. a10	ragḕ	minì
b13	yankā̀	makà
b14	kyautàtā	manà
Conv. IV	sayar̃	wà Bàtūrènkà
	fadā̀	minì

12.6 Indirect Object

The indirect object of a verb is almost without exception (see 12.7 below) introduced by the relater ma-/wà. Ma- occurs before pronouns and, rarely, before nouns. Wà occurs before nouns exclusively. An indirect object immediately follows its verb and precedes a direct object (see 12.5 above).

The pronoun indirect object forms follow. All of these forms are commonly heard.

for/to me	minì/manì	manà/mamù	for/to us
for/to you	makà/mā̂/ma	mukù/makù	for/to you (pl)
for/to you (f)	mikì/makì/mā̂/ma		
for/to him	masà/mishì	musù/masù	for/to them
for/to her	matà		

12.7 Verbs With Low-High Tones Before Indirect Objects

Before an indirect object variable vowel verbs (see 8.3) and other verbs with low-high tones commonly change to high-low, e.g.-

fàɗā	nā faɗā̀ masà	I told him
sàyā	yā sayā̀ minì	he sold it to me
nḕmā	mun nēmā̀ wà Audù	we sought it for Audu

12.8 The Verb bā, 'give'.

The verb bā behaves a bit differently than other verbs:

1) It is bā before a pronoun - yā bā nì aikī̀ - 'he gave me work'
2) It is bā̂ before a noun - nā bā̂ Audù aikī̀ - 'I gave Audu work'
3) It is ordinarily followed by both an indirect and a direct object (see illustrations above).
4) An indirect object following bā is not introduced by ma-/wà (see illustrations above).
5) If there is no indirect object the direct object is introduced by dà - yā bā dà kuɗī - 'he gave money'

DRILLS

1. Transform Drills

a. Indirect Object. Transform the following sentences by adding an indirect object which corresponds to the English form at the right.

Kà ragḕ tarō.	me
Nā yì aikī.	him
Ya nā̀ kāwō littāfī̀.	him
Nā gōdḕ.	you (pl.)
Bài fàɗā ba.	me
Zaî sayar̃.	her
Ka nā̀ yankā̀ nāmā̀.	Kànde
bà à kyautàtā ba.	us
Kà fàɗā gàskiyā.	them
Tā sayar̃.	Audu
zân sàyi àbinci.	man
bà zâi ragḕ ba.	you

b. Adjectival Nominals. Transform the following sentences by adding the proper form of the adjectival nominal in the right place so that it modifies the underlined nominal.

Ya nā̀ dà gidā.	bàbbā
Zâi sàyi tāyā̀.	jā
Bā̀ ni wannàn lḕmō.	irī̀
Gā̀tarī ya nā̀ nân.	sābō
Sun ga mātā biyū.	tsōhō
Yā̂rā su nā̀ zuwā̀ kàntī.	ƙàramī
Fensìrī nā̀wa nḕ.	baƙī
Yā kāwō manà lìttàttàfai.	farī
Gā̀ kujḕrâr̃ dà nā̀ kāwō.	sābō
I nā̀ sôn dāwā̀.	jā

c. Negatives. Make the following utterances negative in good Hausa form. Concentrate on the meanings.

Zâi sàyi nāmàn.
Bàri mù yi aikī̀.
Yā jē gidansà.
Àkwai sanìyā dà yawā̀ à gàrimmù.
Mun sàmi àbincin gwangwan.
Kāyan yājī̀ ya nā̀ nân.
Kā kyautàtā manà.
Kà dākàtā.
Zā tà kāwō bùhū dàgà gidā.
Ki nā̀ dà kuɗinshì?

2. Box all nominal phrase constructions (including single word nominal phrases) in the basic dialog and conversations of lesson XII as explained in section 12.4. Tell if the NP functions as the subject, indirect object, or direct object. (There are other functions which you won't be able to describe). If it occurs alone no function can be listed.

B.D.1 I nā̀ sō̂ ìn sàyi àbinci nḕ. (direct object)
B.D.2 Wànè irī̀ ?

3. Substitution Drills.

a. Concentrate on the meanings.

	Wànè irìn miyā̀ nē zā mù yī?
sàyā	Wànè irìn miyā̀ nē zā mù sàyā?
dāwā̀	Wànè irìn dāwā̀ nē zā mù sàyā?
yājī̀	Wànè irìn yājī̀ nē zā mù sàyā?
kāwō	Wànè irìn yājī̀ nē zā mù kāwō?
à	Wànè irìn yājī̀ nē zā à kāwō?
lḕmō	Wànè irìn lḕmō nē zā à kāwō?

b. Concentrate on the meanings.

	Yànzu bā ā̂ sāmùn *dōyā̂*.
mangwàrō̂	Yànzu *bā ā̂* sāmùn mangwàrō̂.
a nā̂	Yànzu *a nā̂* sā̂mun mangwàrō̂.
zā mù	Yànzu *zā mu* sā̂mi mangwàrō̂.
nē̂mā	Yànzu zā mù nē̂mi *mangwàrō̂*.
kāyankà	*Yànzu* zā mù nē̂mi kāyankà.
À kā̂suwā	À kā̂suwā zā mù nē̂mi *kāyankà*.
àbîn dà ka kē̂ sôn	À kā̂suwā zā mù nē̂mi *àbîn dà ka kē̂ sō̂*.
shì	À kā̂suwā zā mù nē̂mē shì.

c. Concentrate on the meanings.

	ɗàuki *nāmā̂* kà dafā̂ shi.
dāwā̂	*ɗàuki* dāwā̂ kà dafā̂ shi.
sàyā	Sàyi dāwā̂ kà *dafā̂* shi.
zō dà	*Sàyi* dāwā̂ kà zō dà shī.
dafā̂	*Dàfā* dāwā̂ kà zō dà shī.
shiryā̂	Shìryā dāwā̂ *kà* zō dà shī.
mù	Shìryā dāwā̂ mù *zō dà* shī.
dafā̂	Shìryā dāwā̂ dù *dafā̂* shi.
ci	*Shìryā* dāwā̂ mù ci shì.
dafā̂	Dàfā dāwā̂ mù ci shì.

4. Question - Answer Drill.

Give a complete sentence in answer to the following questions.

Wànè irìn àbinci ka kē̂ sō̂?
Mē̂ zā kà shiryā̂ dà nāmā̂n?
Ìnā a kē̂ sāmùn kāyan yājī̂?
Nawà nē kuɗin nāmàn tunkìyā?
Mē̂nē nē̂ bàbban àbincinkù?
Bā̂ ni sūnan kāyân dà ku kē̂ shā̂.
Bā̂ ni sūnan àbincîn dà Tū̂rā̂wā su kē̂ cī̂.
Bā kwā̂ cîn nāmā̂?
Wànè irìn miyā̂ nē zā mù yī?
Zā sù kai shì gidā sù dafā̂ shi.

5. Translation Drill.

a. Supply the Hausa translation for the English words in the following utterances.

Àbinci ya nā̀ (good).
Yànzu bā ā̀ sāmù (for that).
Daùki wannàn (for soup).
Wannàn gidā (it's too small).
Bàri mù jē (the butcher's place).
(For how much) a kḕ sayârwā?
(There's little) à cikin kwàndō nân.
Ka nā̀ sôn (the small one) ko (the big one).
(Do better than that) manà.
Bā̀ ni wani (half measure).
Ka nā̀ (need) dāwā̀?

b. Supply the proper form of the verb bā, 'give'.

Yā (gave me) kuɗī.
Nā (gave) Kàndē littāfìna.
(Give him) àbinci.
Mun (gave them) aikī̀.
Yā (gave) gyàɗā dà yawā̀.
Sun (gave it) nì.
Yā (gave) Gar̃bā̀ aikī̀

LESSON XIII - Shopping in a Canteen

PROVERB

*giwā à wani gàrī zōmō nē̂. — An elephant is a hare in another town.

giwā (f)	elephant
zōmō	rabbit

BASIC

1. a nā̂ sāmùn àbincin Tū̀rā̂wā à kā̂suwā nē̂? — Does one get White Man's food at market?
2. ā'à, sai à kàntī. — No, only in a store.
3. tō̂, bàri mù jē kàntī. — Okay, let's go to the store.
*4. dà kyâu, gā̂ Jànhō̂l dà Kamfànī nan kusā. — Good, here are John Holt and U.A.C. close by.

Jànhō̂l	John Holt Trading Company
Kamfànī	United Africa Company
nan	here
kusā	close by

*5. tō̂, wànnē ya fi kyâu. — Fine, which one is the best?

ya	he, it (transform completive [illegible])
wànnē	which one?

6. ìdan àbinci nē ka kē̂ sō̂, sai mù nē̂mā à Kamfànī. — If it's food you want, let's look for it at U.A.C.
7. tō̂ dà kyâu. mē̂ a kē̂ sayârwā à Jànhō̂l? — Okay. What do they sell at John Holt's?
*8. yawancin abîn dà su kē̂ sai dà shī kàmar̃ yādī̂ nē dà sū kēkunā̂ dà r̃ēdiyō̂ dà, dai, irìnsù. — Mostly what they sell (are things) like cloth and bicycles and radios and such like.

sai dà	V sell (from sayar̃ dà)
yawancī	majority, most
kàmā (f)	similarity
kàmar̃	like, similar to
yādī̂	European cloth, a yard (measurement)
r̃ēdiyō̂	radio

*9. tō̂, an jumā̂ sai mù kōmā̂ wajên. — Okay, later let's go there.
10. bā̂ lâifī. — Fine.
11. a nā̂ cìnikī à kàntī? — Does one dicker in a shop?

*12. ā'à, an rigā an r̃ubū̀tā kuɗîn. No, the price has already been written.

rigā	V already do ...
r̃ubū̀tā	V write

13. tō̂ daidai nē̂. àkā̂wū, ìnā wunì.? All right. Clerk, how's your day?

daidai	correct, all right, same

14. lāfiyā̂ dai. àshē kun zō wurimmù nē? I'm well. Have you come to (see) us?
15. hakà nē. Yes
16. lāfiyā kùwā? (Have you come) well then?

kùwā	(emphasis particle)

17. ƙalau. Very well.
18. tō̂ mādàllā. àkwai àbîn dà ku kē̂ sō̂ nē? Good. Is there something that you want?
19. ī àkwai, àmmā bàri mù duddū̂bā kàɗan tùkùn. Yes there is, but let us look around a bit first.

duddū̂bā	look in various places (from dūbā̂)

20. tō̂ bā̂ lâifī, dùbā! That's okay, look (around)!
21. kâi! àkwai àbincin gwangwan irī̂-irī̂. Wow! There are many kinds of tinned food.
*22. hakà nē, àmmā bài kai na Kinzwày ba. So there are, but there aren't as many as at Kingsway.

Kinzwày	Kingsway stores

23. bā̂ kōmai. bā nā̂ sôn dà yawā̂. That's alright. I don't want much.
24. tō̂, àkā̂wū! kā̂wō gwangwan wākē dà na tàmātùr̃. i nā̂ sôn, kumā, biskìt dà br̃ōdī̂. Okay, clerk! Bring a tin of beans and one of tomatoes. I also want cookies and bread.

tàmātùr̃	tomato(es)
biskìt	cookies (British biscuits)
br̃ōdī̂/bur̃ōdī̂	(loaf of) bread

*25. ai bābù br̃ōdī̂ à nân -- sai wajen 'yan tēbùr̃ à bā̂kin hanyā̂. Well there's no bread here -- (you get it from) small traders along the road.

ɗan tēbùr (plur. 'yan tēbùr)	small trader
hanyā̂ (f) (pl. hanyōyī)	road, path, way

*26. tō̂, bā̂ lâifī, à kāwō wandà ka kē̂ dà shī. zân nē̂mi br̃ōdī̂ à wàje. Okay, bring what you have. I'll look for bread outside.

wandà	that which
wàje	outside

*27. tō̂, ngō/ungō. dà wani àbù kumā?	Okay, take (them). Is there anything else?
ngō/ungō	here! (said when handing something to someone)
dà	there is/are (=àkwai)
28. ā'à, bā̂ wani yâu. gā̀ fâm gùdā.	No, nothing else today. Here's a pound.
29. tō̂, gā̀ canjī̀. sai an jumā̀.	Good. See you later.
canjī̀	change
30. yâuwā. sai mun dāwō.	Fine. Until we return.
dāwō	V return here

CONVERSATIONS*.

I

Hasàn	Bàlā
sànnu ɗan tēbùr̃.	yâuwā, bar̃kā̀ sànnu.
nawà nē kuɗin br̃ōdī̀?	sulḕ-sulḕ nē.
àshē? kâi, yā yi tsā̀dā!	*ai hakà a kḕ sayârwā a nan gàrîn.
tō̂, à kāwō ɗayā ìn ganī.	gā̀ shi.
*wannàn na yâu nē?	na yâu nē màna!
tō̂. in nā sàyi ukù, nawà zā kà ragḕ?	tṑ zân ragḕ tarō.
dà kyâu, kā̀wō ukùn.	ngō. kā̀wō sulḕ biyū dà nai.
gā̀ sulḕ ukù. kā̀wō canjī̀.	tō̂, gā̀ shi.

II

Īdī	Mammàn
i nā̀ sō̂ ìn sàyi r̃ēdiyṑ.	tō̂, bàri mù jē Jànhō̂l.
*ā'à, nā ji sun fi àràhā à kā̀suwā.	gàskiyar̃kà, sai mù jē cân.
wajen nawà nē kuɗinsù à kā̀suwā.?	ai, àkwai ƙanānā̀ wajen fâm takwàs.
mânyā fā̀.?	*mânyā zā sù kai fâm àshìrin kō fī.
su nā̀ dà kyâu kùwā?	*ai ɗayā su kḕ dà na kantunā̀.
ìdan sun lālā̀cē fā̀.?	*tṑ sai à kai wà mài gyārā kō à kàntī kō à kā̀suwā.
tṑ dà kyâu.	

Bàtūrḕ	III Tsōho
kàntī nawà à nan gàrîn?	kâi, àkwai sù dà yawā̀!
yawancinsù kàmar̃ Jànhôl nē?	bābù! yawancinsù ƙanānā̀ nē.
àmmā su nā̀ sai dà kāyā̀ irī̀-irī̀.	*ai wani dà kāyā irī̀-irī̀, wani dà àbù dàyā kawài.
àkwai mā̀su sai dà yādī̀ nē?	*ai sū nḕ mā̀su yawā̀.
*tṑ bàri mù nḕmi na rī̀gā.	tṑ dà kyâu.

NOTES

Proverb

A great man is a mere nobody where nobody knows him.

Basic Dialog

4. Jànhôl - shop operated by John Holt Trading Company, Limited. Most towns of any size in formerly British West Africa will have several such "canteens" specializing in the sale of European goods, at least one of which will bear the John Holt name. Two other prominent trading companies operating such shops are U.A.C. (United African Company, Limited) and S.C.O.A. (Societie Commerciale de l'Ouest Afrique). A number of other organizations, both indigenous and foreign, and many private individuals operate similar (though often smaller) shops.

5. ya -the "transform completive aspect" will not be treated until a later lesson. It's meaning is the same as that of the completive in this context.

8. àbîn dà su kḕ sai dà shī - lit: 'the thing that they are selling it.' This and àbîn dà su kḕ sayârwā are both very typical ways of expressing 'what they are selling.'

   sū ... - this is a typical way of indicating that the following list of items is regarded as a fairly cohesive group - in this case a group of more expensive western manufactured goods.

9. kōmā̀ here means more 'go over there' than 'return.'

12. an rigā an r̃ubû̄tā = 'they have already written.' The use of rigā with completive aspect indicators before each verb as here is the regular way of expressing 'have already... .'

22. bàì kai ... ba = 'it doesn't compare with... .' nā kai shì girmā = 'I compare (favorably) with him in bigness' (i.e.- I am as big as he is). The verb kai 'reach' is used regularly in Hausa in this way to indicate this type of comparison. See 11.9.

25. 'yan tēbùr̃ - lit: 'children of table' = 'those associated with tables.' These are the large number of small traders who line the roads to and within the markets displaying their wares on small tables.

bā̀kin hanyā̀ - lit: 'mouth of the road' = 'side/edge of the road/path.'

26. wandà ka kḕ dà shī - see note on B.D. 8 above. See also Grammar 24.2.

27. ngō - the n is syllabic, i.e. n-gō is two syllables both on high tone.
This word is sometimes spelled ungō.
dà - this dà is a non-aspect verbal meaning virtually the same as àkwai.

Conversations

I nan gàrī = 'in this town.' See also nan = 'close by here' in
B.D. 4 na yâu = 'that of today' i.e. - bread fresh today.

II nā ji sun fi àràhā = 'I hear they are cheaper.'
kō fī̂ = 'or more.'
dayā su kḕ dà... = 'they are the same as... .'
kō...kō = 'either...or... .'

III wani dà...wani dà... = 'one has (=sells)..., another has... .'
mā̀su yawā̀ = 'the majority.'
na rī̀gā = 'the makings of a gown.'

GRAMMAR

13.1 Nominal Phrases: Serial

As in English several Hausa nominals or nominal phrases may be strung together in a series by means of relational particles such as 'and' or 'or', or be simply lined up side by side (separated by commas) with but a single relational particle occurring before the final item in the series. Such a series typically functions in Hausa as a single NP, filling a single NP slot just as any less complex NP would do, e.g.-

English Example:	Subject	Predicate
	John and Bill	came.
	Either you or I	can do it.

a. Serial NP functioning as a clause subject (i.e.- filling the subject slot in a clause):

Subject Slot	Predicate Slot	
Audù, Bellò dà Īsā	sun tàfi	Audu, Bello and Isa went
dà nī dà ùbāna	mun kāwō shì	(Both) my father and I brought it
Kànde kō Amī̀nā	zā tà zō	Kande or Amina will come

b. Serial NP functioning as object of a verb (i.e.- filling either the indirect object or the direct object slot within a VP):

	Head Slot	Indirect Object Slot	Direct Object Slot
XIB.D. 7	àkwai		farī dà baƙī dà jā
XIIB.D.b7	gā̀		na sānìyā dà na àkwiyā̀, dà na tunkìyā
b13	kā̀wō		sulḕ shidā̀ dà tarō
nā	yī	wà Audù dà Mūsā	aikī̀

c. Serial NP functioning as a predicate modifier (i.e.- filling the predicate modifier slot - see 13.3 below - in a clause):

Predicate Slot	Pred. Mod. Slot	
zā mù yi shì	yâu dà gṑbe	we'll do it little by little
sun tàfi	Kanò kō Zāriyā̀	they went to Kano or Zaria

13.2 Nominal Phrases: Appositional

Two Hausa nominals or nominal phrases may stand in what is termed an 'appositional' relationship to each other. This type of relationship occurs when two nominals (or NPs) are placed in juxtaposition - frequently without the benefit of an intervening relater - in such a way that the second serves not to modify but to identify or to provide a more precise definition of the first.

English examples would be-

NP_1	NP_2
my friend	John the busdriver
the big house,	the one in the middle of town
Mary	my sister

Hausa examples-

	NP_1	NP_2	
XIII B.D.8	sū	kēkunā̀ dà r̃ēdiyō dà...	
	shī	Mūsā	he Moses
	Audù,	ɗan'uwāna	Audu, my brother
	shī,	yāròn nan	he, that boy
	wani mùtûm	wai sūnansà Īdī	a certain man named Idi

An appositional NP, though complex, functions as a single NP, filling a single NP slot just as any less complex NP would do.

a. Appositional NPs are frequently employed as fillers of the clause subject slot than elsewhere, e.g.-

Subject Slot	Predicate Slot	
ɗānā Audù	yā zō	my son Audu has come
sū yārā	su nā̀ zuwā̀	they, the children, are coming
wani mùtûm, sūnansà Gar̃bà	yā gan mù	a man named Garba saw us
shī, wandà zâi zō gṑbe	ya nā̀ nēmammù	he, the one who will come tomorrow, is looking for us

b. Less frequently appositional NPs fill either object slot within a verbal phrase (only fillers of the direct object slot are here illustrated) -

Head Slot	Direct Object Slot	
nā ga	wani mùtûm sùnansà Gado	I saw a certain man named Gado

c. When appositional NPs fill the predicate modifier slot within clauses (see 13.3 below) it is common for the second NP to be a relater NP -

	Predicate Slot	Predicate Modifier Slot	
	zâi zō	gṑbe dà sāfē	he'll come tomorrow morning
	yā tāshī̀	yâu à ƙarfḕ biyū	he left today at two o'clock
	yā bar̃ mù	à gidā cikin zaurḕ	he left us at home, in the entrance hut
XIII B.D.4	gā̀ Jànhō̂l...	nan kusā	

13.3 Clause Structure: Predicate Modifier Slot

The third of the major clause level slots to be introduced here (see 11.4: Predicate and 11.5: Subject) is the Predicate Modifier Slot. This structural slot follows the predicate slot and is characteristically filled by nominal phrases (or single nominals) which indicate such things as the time, place, manner, reason, etc. of the action of the predicate. Adverbial nominals are frequently employed as fillers of this slot. There may be more than one predicate modifier filling the P.M. slot of a given clause, e.g.- yā tàfi jiyā̀ cikin mātṑ 'he went yesterday in a car'. The underlining indicates the two distinct predicate modifiers.

An outline of the clause structure so far described in these lessons follows:

Clause Level Slots: and Typical Fillers:

Slots:	Subject	Predicate	Predicate Modifier
Fillers:	NP[1]	P-A + VP[2]	NP[3]

[1] The subject slot is usually filled by a single nominal (of any type -- though adverbial nominals are rare) or by a NP of any but the relater type (i.e.- of H-M, S-H, M-H, serial or appositional types).

[2] The verbal phrase within the predicate slot may consist of a single verbal, a verbal plus indirect object, a verbal plus direct object, or a verbal plus both indirect and direct objects. Both indirect and direct object slots within the verbal phrase are filled by nominal phrases.

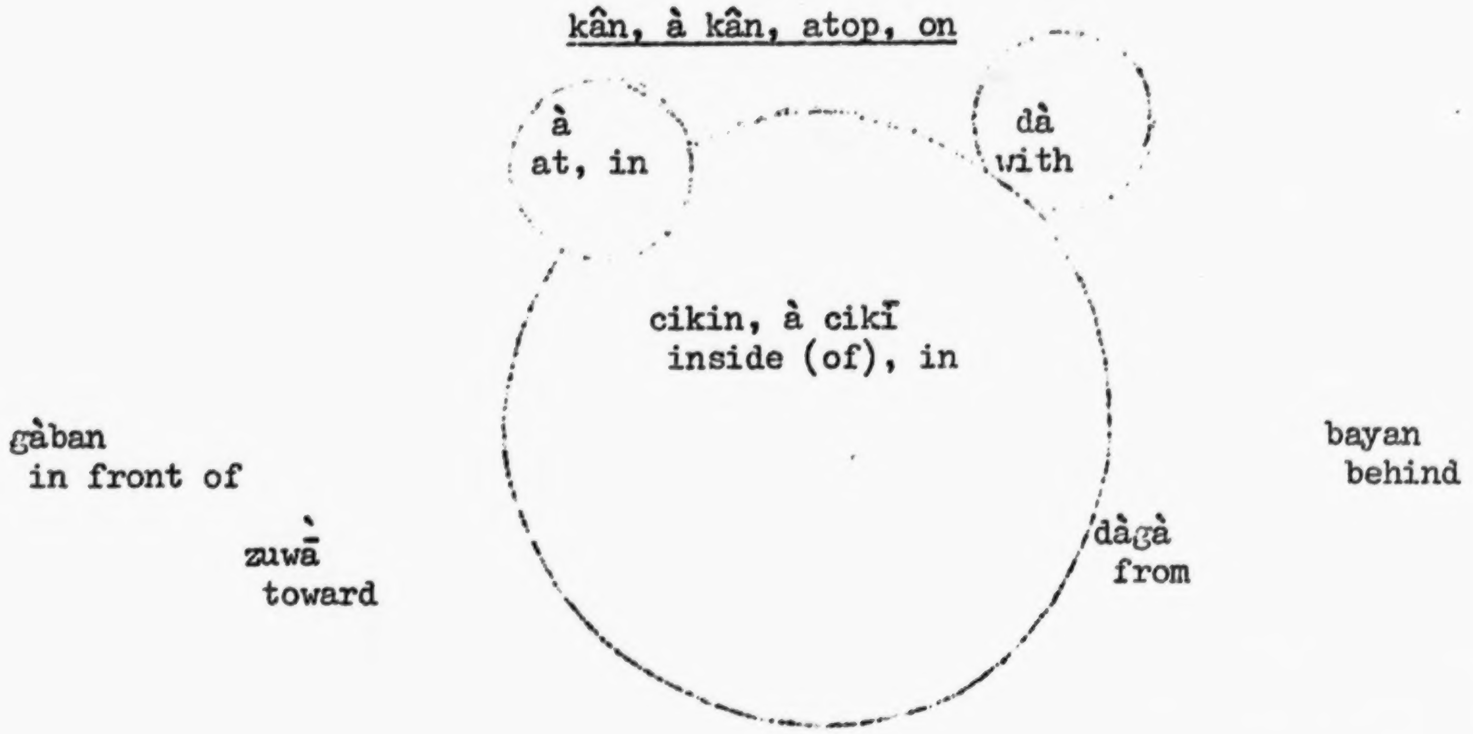
[3] The predicate modifier slot is usually filled by one or more nominals (frequently adverbial nominals) or NPs (of any type).

Examples-

	Predicate Slot	Predicate Mod. Slot
XIII B.D. 1	a nā̀ sāmun...	à kā̀suwā
3	mù jē	kàntī
4	gā̀ Jànhō̂l...	nan kusā
5	yā fi	kyâu
6	mù nḕmā	à Kamfànī
7	a kḕ sayârwā	à Jànhō̂l
9	mù kṑmā	wajên
11	a nā̀ cìnikī	à kàntī
14	kun zō	wurimmù
19	mù duddū̀bā	kàɗan
26	z^n nḕmi br̃ōdī̀	à wàje
28	bā̂ wani	yâu

13.4 Chart of Positional Relaters

The relationships between various positional relaters (both particles and nominal relaters) may be charted in the following way:


kân, à kân, atop, on
à
at, in
dà
with
cikin, à cikī
inside (of), in
gàban
in front of
bayan
behind
zuwā̀
toward
dàgà
from

13.5 Clause Structure: Predicate Type II

Clause predicate type II consists of a verb in the imperative form (see 6.4), a verb phrase built on an imperative verb, a non-aspect verbal or phrase built thereon, or one of a certain number of interrogative nominals or phrases built thereon, e.g.--

Verb/Non-Aspect Verbal Phrase	(predicate modifier)
kā̀wō shì	nân
gā̀ yārṑ	à gidā
àkwai aikī̀	
bābù!	
ƙā̀rā̀ kuɗī	
tàfi	
ìnā aikī̀	yâu?
yā̀yā̀?	= what about it?

13.6 Predicate Clauses

Predicate clauses are clauses which contain a predicate. Two types of predicate have been described so far: type I (see 11.4) and type II (see above 13.5). The predicate clause in Hausa is the most important and the most statistically prominent type of Hausa clause. The discussions of clause level slots to this point and in the following lessons are concerned with the structural slots primarily of predicate clauses.

DRILLS

1. Transform Drills

a. Serial Nominal Phrase. Transform the following sentences by substituting a serial nominal phrase for the underlined nominal.

Àkwai nāmā̀.
A nā̀ cìnikin gyàɗā yànzu.
Su nā̀ sayar̃ dà kēkunā̀ à wannàn kàntī.
Uwā zā tà jē kā̀suwā.
Mḕ a kḕ sàyā à Kamfànī?
Gā̀ r̃ēdiyṑ à kân wancàn tēbùr̃.
Mun tàfi gidā.
Sun yī wà Bellò aikī̀.

b. Positional Relaters. In the following sentences replace the positional relater with another positional relater.

e.g.-- Ya nā̀ gàban gidā. Ya nā̀ cikin gidā.
Yā zaunā̀ cikin wani gàrī.
Nā gan shì à kân kḕkē.
Mun kai shì zuwā̀ wajen mùtûm.
Bā̀ ni àgōgō dàgà kā̀suwā.
I nā̀ sôn wandà ya kḕ gàban ɗākī̀.
Bā̂ wani àbù bayansà.
Kā̀wō minì ɗayā à kā̀suwā.

c. Appositional Nominal Phrase. Transform each of the underlined nominal phrases into an appositional nominal phrase.

Àbōkīna yā tàfi.
Sun ga wani mùtûm.
Tsōhō yā cḕ hakà.
I nā̀ sō̂ ìn bā shì bur̃ōdī̀.
Yā bar̃ mù à gidā.
Wannàn mùtûm àkā̀wū nḕ.
Zân zō dà yâmmā.

d. Relative Clause as Noun Modifier. Transform the second sentence of each of the following into a relative clause modifying an appropriate nominal in the first sentence.

e.g.-- gā̀ gidā. zā mù sàyā. gā̀ gidân dà zā mù sàyā.
àkwai nāmā̀. I nā̀ sônsà.
àbōkīna ya nā̀ nân. Zân tàfi dà shi.
gā̀ sābon littāfī̀. Zân sàyē shì à kā̀suwā nân.
Yārṑ yā rigā yā yi aikì. Ya nā̀ nân yànzu.
Tsṑfàffī zā sù zō gṑbe. Su nā̀ kusā.
Ya nā̀ dà àlkalàmī har̃ yànzu. Ya nā̀ aikī̀ maì kyâu.
Àmfā̀nin bùhū baì fi shì ba. Zā sù kāwō bùhū.
Kā̀wō minì kujḕrā. Ta nā̀ kusā dà bangō.
Mùtûm zaî zō r̃an Àlhàmîs. Mùtûm ya nā̀ sai dà gyàdā.
Cìnikī yā yi kyâu yâu. Mu nā̀ yîn cìnikī.

2. Box all predicate modifier slot fillers in the Conversations.

e.g.-- Conversation I:
ai hakà a kḕ sayâr̃wā à nan gàrîn.

3. Substitution Drills.

a. Concentrate on the meanings.

	bàì kai na Kinzwày àràhā ba.
Jànhō̂l	bàì kai na Jànhō̂l àràhā ba.
fi	bàì fi na Jànhō̂l àràhā ba.
sù	bà sù fi na Jànhō̂l àràhā ba.
na kā̀suwā	bà sù fi na kā̀suwā àràhā ba.
kyâu	bà sù fi na kā̀suwā kyâu ba.
sun	sun fi na kā̀suwā kyâu.
gàrimmù	sun fi na gàrimmù kyâu.
tsā̀dā	sun fi na gàrimmù tsā̀dā.
nāmù	sun fi nāmù tsā̀dā.

b. Concentrate on the meanings

	Nā gan shì wajen 'yan tēbùr̃.
Audù	Nā ga Audù wajen 'yan tēbùr̃.
sun	Sun ga Audù wajen 'yan tēbùr̃.
kàntī	Sun ga Audù wajen kàntī.
cikin	Sun ga Audù cikin kàntī.
nḕmā	Sun nḕmi Audù cikin kàntī.
a nā̀	A nā̀ nēman Audù cikin kàntī.
-sà	A nā̀ nēmansà cikin kàntī.
cân	A nā̀ nēmansà cân.
zā à	Zā à nḕmē shì cân.
yārṑ	Zā à nḕmi yārṑ cân.

c. Concentrate on the meanings.

	Àkā̀wū zâi dāwō an jumā̀.
dàgà gàrī	Àkā̀wū zâi dāwō dàgà gàrī.
dà canjī̀	Àkā̀wū zâi dāwō dà canjī̀.
zō	Àkā̀wū zâi zō dà canjī̀.
ya nā̀	Àkā̀wū ya nā̀ zuwā̀ dà canjī̀.
shī	Àkàwū ya nā̀ zuwā̀ dà shī.
mutā̀nē	Mutā̀nē su nā̀ zuwā̀ dà shī.
sayar̃	Mutā̀nē su nā̀ sayar̃ dà shī.
zā sù	Mutā̀nē zā sù sayar̃ dà shī.
mū	Mū zā mù sayar̃ dà shī.

4. Question--Answer Drill. Respond in Hausa with a complete utterance to the following.

Àkwai àbincin Tū̀rā̀wā à kā̀suwā nḕ?
Ī̀nā zân sā̀mē kà?
Wajen nawà nē kuɗin r̃ēdiyṑ?
Kuɗinsà à Jànhō̂l dà na kā̀suwā ɗuk ɗayā nḕ?
Ī̀nā a nā̀ sai dà kāyā irī̀-irī̀?
Yāushè zā kà zō wurimmù?
Ka nā̀ ɗuɗɗū̀bā̂wā kàɗan?
I nā̀ sṑ kà kā̀wō minì wandà ka kḕ dà shī.
I nā̀ sō̂ ìn sàyi br̃ōdī̀. Ī̀nā ya kḕ?
Yā rigā̀ yā nḕmi àbincin gwangwan?
Wànè irìn àbincin gwangwan ka kḕ sō̂?
Mḕ a kḕ sayâr̃wā à Kinzway?

5. Translation Drill.

Supply the Hausa translation for the English words in the following utterances.

Ya nā̀ sai dà shī (at the side of the road).
I nā̀ sôn gwangwan nāmā̀ (and canned tomatoes).
(The majority of canteens) ƙanānā̀ nē.
Bā̀ ni wani (like it).
Mū (myself, my father, and my wife) zā mù tàfi gṑbe.
Yā fadā̀ (Īsā and the children).
Kā̀wō minì (today's bread).
Kḕkēna ya nā̀ (outside).
Nā tàfi (toward) gàrinsù.
An gyārā kḕkensà (yesterday morning).

6. Frame Drill.

Supply an appropriate word or phrase in the blank in the following frames.

Wànnē ya fi __________?
Ìdan ________ nē ka kḕ sō̂, sai mù nḕmā.
Ìnā mā̀su sai dà __________?
Yawancin _______ kàmar̃ wannàn nē?
Ɗaya ya kḕ dà _________.
Mù kōmā̀ __________.
Wajen nawà nē ____________ a kā̀suwā?
Gā̀ ___________nan kusā.
Sun rigā sun _________.
Àkwai àbin dà ___________?
Bā nā̀ sôn _____________.
Bābù ____________ à nân, sai wajen _________.
In nā dāwō, zā mù ____________.

XIV - Visiting a Tailor

PROVERB

*duniyā̀ màcè dà cikī̀ cē.	The world is a pregnant woman.
dūniyā̀ (f)	world

BASIC DIALOG

*1. kâi, wàndōnā yā tsūfā. à ìnā nḕ zân sā̀mi wani?

Wow, my pants have gotten old. Where will I get another (pair)?

2. ai sai à sàyi yādī̀ à kai wà maɗìnkī. Well you should buy cloth and take it to the tailor.

maɗìnkī (pl. maɗìnkā)	tailor

3. tṑ dà kyâu. zā mù sàyā à Jànhō̂l nē? Good. Shall we buy (it) at John Holt?

*4. in kā nā̀ sō̂. àmmā yā fi àràhā à wani wurī.

If you want (to). But it is less expensive at another place.

*5. à ìnā nḕ.? Where?

*6. cikin ƙanānàn kantunā̀ à bā̀kin kā̀suwā kō, kùwā, wajen maɗìnkā dà kânsù.

In the small shops at the edge of the market or, for that matter, from the tailors themselves.

7. a nā̀ cìnikī à wajên? Do they dicker there?

8. ī, àmmā bā ā̀ ragḕwā dà yawā̀. Yes, but they don't reduce (the price)much.

ragḕwā	reducing (from ragḕ)

9. tṑ bā̂ kōmai. à ìnā nḕ ka kḕ sàyen nākà.?

That's alright. Where do you buy yours?

sàyē	buying (from sàyā)

*10. ai, àkwai ɗan'uwānā wandà ya kḕ dà nāsà kḕken ɗinkī̀.

There's a brother of mine who has his own sewing machine.

ɗan'uwā (ɗā + -n + uwā)	brother
uwā (f)	mother
kḕken ɗinkī̀	sewing machine

11. mādàllā. mù jē wajensà kō? Good. Let's go to him, shall we?

12. dà kyâu. bukkàr̃sà bā̂ nīsā. Good. His stall isn't far.

bùkkā̀ (f) (pl. bùkkōkī)	stall, hut of mats or stalks
nīsā	far

---

13. sàlā̂m àlaikùn mālàm. Greetings sir.

14. mādàllā, bar̃kā̀ dà zuwā̀. Fine, welcome.

15. ìnā aikī̀ yâu.? How's (your) work today?

*16. ai mu nā̀ ta taɓā̀wā. af Bellò! ìnā wunì.?

Well we're keeping at it. Oh Bello, how's (your) day?

ta	in the process of, via
taɓā̀wā	keeping at (it) (from taɓā̀, 'touch')
af	(exclamation indicating surprised recognition)

17. lāfiyā̀ dai. (It's)well.

18. kun zō gaisuwā nḕ? Have you come a-greeting?

gaisuwā (f)	greeting

19. ī, àmmā Bàtūrḕ ya nā̀ sō̂ kà ɗinkā̀ masà wàndō kumā.

Yes, but the White Man wants you to make him pants also.

ɗinkā̀	V make by sewing

20. tṑ bā̂ lâifī. ka nā̀ sôn dōgō nḕ? kō, kùwā, gàjērē.?

Okay. Do you want long ones or short ones?

dōgō	a long/tall thing
gàjērē	a short thing

21. gàjērē mài ƙwārī ni kḕ sō̂. I want (some) shorts of strong (cloth).

ƙwārī	strength (of e.g. - cloth, paper)

22. tō̂, kàmar̃ kōdùr̃òy nē? kō kā̀kī.? Like corduroy or khaki cloth?

kōdùr̃òy	corduroy
kā̀kī	khaki cloth

*23. nā fi sôn kōdùr̃òy. àkwai shuɗī̀? I prefer corduroy. Is there blue?

shuɗī̀	a blue thing (medium blue)

24. àkwai. bàri ìn gwadā̀ ka. There is. Let me measure you.

25. tō̂. nawà kuɗinsà.? Okay. How much is it?

26. wā̀tṑ yādī̀ gùdā sulḕ gōmā̀ nē. ɗinkī̀, kumā, sulḕ bìyar̃.

Why one yard is ten shillings. Sewing, then, (is) five shillings.

wā̀tṑ	that is, why
ɗinkī̀	sewing

*27. kâi, yā yi minì yawā̀! Wow, that (seems like) a lot to me.

28. ai, bā̀ hakà ba nḕ, Bàtūrḕ. wani zâi biyā sulḕ àshìrin. dṑmin ka nā̀ tā̀rē dà ɗan'uwānā nḕ nā ragḕ makà.

Not so White Man. Another one would pay twenty shillings. Because you are with my brother I reduced (the price) for you.

biyā	V pay

29. tṑ dà kyâu. àmmā iyā̀kar̃ àbîn dà zân biyā sulḕ shā̂ ukù nē.

Good. But the most that I'll pay is thirteen shillings.

iyā̀kā (f) limit, boundary

dà that (see also wandà)

30. tṑ shī kḕ nan. zân gamā̀ shi gṑbe. Okay. I'll finish it tomorrow.

gamā̀ V finish

31. mādàllā. gṑbe wàr̃hakà i nā̀ nân. Good. I'll be here at this time tomorrow.

wàr̃hakà at this time

32. tṑ dà kyâu. sai kā zō kḕ nan. Good. Until you come it is.

33. yâuwā, sai gṑbe. Fine, until tomorrow.

Supplementary Expressions:

34. zân jē ìn sàyi zanè. I'm going to buy a body cloth.

zanè (pl. zannuwā̀) woman's body cloth, cloth

35. bā̂ dāmā. No chance (it's out of the question)!

dāmā (f) chance, opportunity

36. yàushè zā kà gamā̀ shī.? When will you finish it?

yàushè when?

37. kā yi sā'à sṑsai. You've been very lucky.

sā'à luck, good fortune, time

sṑsai very, well, correctly

CONVERSATIONS:

I

Nūhù	Hārūnā̀
i nā̀ sō̂ ìn sàyi yādī̀.	tṑ dà kyâu. wànè irī̀.?
nawà nḕ irìn wannàn.?	yādī̀ gùdā̂ sulḕ shā̂ ɗayā.
wannàn fā̀.?	shā̂ ukù.
shuɗìn nân fā̀.?	sulḕ gōmā̀ nē.
kâi, kāyankà dà tsā̀dā! zân nḕmā à wani wurī.	ai bā̂ hakà ba nḕ. kāyā mài kyâu nē.
tō̂, nā tàfi.	*habà mālàm, bà zā kà kō tayā̀ ba?
*tō̂, ràgḕ kuɗin wannàn baƙîn.	yādī̀ nawà ka kḕ sō̂.?
yādī̀ shidā̀.	tō̂, kā̀wō fâm ukù dà sulḕ ukù.
wā̀tṑ, kā rāgḕ sulḕ ukù kḕ nan.	hakà nē.
*tṑ zân biyā fâm ukù bā̂ sulḕ shidā̀.	wā̀tṑ sulḕ tar̃à-tar̃à kḕ nan. àlbar̃kā̀.
tṑ nā tàfi.	shī kḕ nan. kā̀wō fâm ukù.
bā̂ dāmā! sai an jumā̀.	tō̂, kā̀wō kuɗī.

II

*Kàirō	Sāratù
zā̂ ki gidā nḕ?	hakà nē. kē fā̀.?
*nī, mā, hakà.	kin sàyi sābon zanè nē?
ī, gā̀ shi.	*kâi, ya nā̀ dà kyân ganī.
gàskiyar̃kì. nā sāmù àràhā kùwā.	à nawà nē.?
à sulḕ tar̃à.	*wā̀tṑ yādī̀ gùdā sulḕ hudū dà sīsī̀ kawài?
hakà nē.	kâi, kin yi sā'à sṑsai!
ai ɗā̂ mā sulḕ bìyar̃, kō bìyar̃ dà sīsī̀ nē.	gàskiyar̃kì.

III

Sānī	Sà'īdū̀
sànnu maɗìnkī.	af Sānī! bar̃kā̀ dà zuwā̀.
ìnā aikī̀.?	ai mu nā̀ ta taɓā̀wā kàɗan kàɗan.
māɗàllā. zā kà iyā̀ kà yi minì rī̀gā nḕ?	nā iyā̀ mànà!
nawà nē kuɗin ɗinkī̀.?	kā rigā kā sàyi yādī̀ nē?
ī, gā̀ shi nân.	ìdan ɗinkī̀ nē kawài sai sulḕ àshìrin ɗà bìyar̃.
tṑ ɗà kyâu. yàushè zân zō ìn ɗaukā̀.?	*zân gamā̀ gṑbe ai.
tṑ, sai gṑbe kḕ nan.	yâuwā, sai gṑbe.

NOTES

Proverb

Lit: "the world woman with stomach (= pregnant) is". That is, it is as difficult to predict what will happen in the world as it is to predict the outcome of a pregnancy. The outcome may be good or ill -- if good no one knows whether a boy or a girl will be born, if ill no one knows how ill.

Basic Dialog

1. wàndō - a native speaker of English must resist the temptation to regard wàndō as plural like pants in English. Even though the English translation must reflect the fact that we regard pants as plural (see 'my pants have gotten old' above) the Hausa must say wàndō yā ... never wàndō sun ...
4. wurī is very often interchangeable with wajē. A given native speaker will often use one or the other almost exclusively in his own speech.

5. à ìnā - lit: 'at where' is very common in this kind of context in preference to a simple ìnā.

6. dà kânsù = 'themselves' from kâi, 'head' (see Grammar 14.2).

10. ɗan'uwānā - lit: 'son-of-mother-my', therefore 'brother-my'. though technically this term refers to a blood brother, it is actually applied in contexts such as this to almost any male relative. This is especially true in urban areas.

ya kḕ dà nāsà = ya nā̀ dà nāsà - 'he has his...' ya kḕ is required in place of ya nā̀ after the relative wandà. See Grammar 14.4 for discussion of nāsà kḕkē.

16. af - it is common for a person to feign surprise in this way when approached by a casual acquaintance or even (less frequently) a close friend.

23. shuɗī̀ = 'medium blue.' A dark blue would ordinarily be called baƙī, 'black' - at least at first - while a light blue would often be identified as farī, 'white.'

27. yā yi minì yawā̀ = lit: 'it is to me much.' This is a common way of saying, 'the price is too high.' Another is yā yi minì tsā̀dā.

Conversations

I bà zā kà kō tayā̀ ba? = 'won't you even make an offer.' This is a common usage of kō.

baƙîn - dark colored, not necessarily absolutely black according to our categories. The color could actually be (from our point of view) dark blue, green or even red. See note above on B.D. 23.

bā̂ sulḕ shidā̀ - bā̂ here = 'minus.'

II Màirō and Sarātù are both women's names.

nī, mā, hakà = lit: 'I, for my part, thus' = I'm going home, too.

kyân ganī = 'good looks.'

wā̀tṑ... - it ordinarily takes two yards of material for a woman's body cloth.

ai - note that ai which occurs so commonly as a clause introducer may alternatively occur finally in many cases.

GRAMMAR

14.1 The Nominalizing Prefix ma-

The prefix ma- may be prefixed to many verbs and certain nouns to form nouns which refer to the doers of the action indicated by the original word. When this prefix is employed the final vowel becomes -ī (in the singular) and the tone pattern hi-lo-hi. Several examples have already occurred in these lessons,

sew	ɗinkā̀	→	maɗìnkī	tailor
lack	rasā̀	→	maràsā	lacking in
learn	kṑyā	→	makṑyī	learner, student
meat-cutting	fāwā̀	→	mahàucī	butcher

Other possibilities based on present vocabulary are,

look at	dūbā̀	→	madū̀bī	fortune-teller
pick up	ɗaukā̀	→	maɗàukī	person/thing that lifts
speak	fàɗā	→	mafàɗī	speaker
surpass	fī	→	mafī̀	superior to
sense	jī	→	majī̀	hearer, feeler
seek	nḕmā	→	manḕmī	seeker
write	r̃ubùtā	→	marùbū̀cī	(skilled) writer
buy	sàyā	→	masàyī	buyer
love	sō	→	masṑyī	one who loves
drink	shā	→	mashā̀yī	drunkard
trip	tàfiyā̀	→	matàfìyī	traveler
help	tàimakā̀	→	matàimàkī	helper
ask	tàmbayā̀	→	matàmbàyī	questioner
offer	tayā̀	→	matàyī	one who makes an offer
cut up	yankā̀	→	mayànkī	(official) slaughterer

This same ma- prefix plus the final -ī and an all high tone pattern yields a form of certain words with a slightly different meaning than that illustrated above,

look at	dūbā̀	→	madūbī	mirror
measure	gwadā̀	→	magwajī	measuring stick/tape
cook	dafā̀	→	madafī	cooking-place

14.2 dà kâina (B.D.6)

A near equivalent to the so-called "reflexives" in English is formed in Hausa by dà plus kâi (head) plus the pronominal possession construction. With the independent pronouns (with which they are commonly used) the complete set is,

nī dà kâina	I myself
kai dà kânkà	you yourself
kē dà kânkì	you (f) yourself
shī dà kânsà	he himself
ita dà kântà	she herself
mū dà kâmmù	we ourselves
kū dà kânkù	you (pl) yourselves
sū dà kânsù	they themselves

14.3 The Relater ta

The relater ta is employed as a NP introducer (as in B.D.16), when the NP is used as a direct object to indicate that the action is regarded as a process. It may often be translated as 'go about, set about, proceed to, continue', etc. With the present vocabulary the following are some additional possibilities-

yā yi ta aikī̀	be set about/kept on working
mun yi ta yī̂	we tried and tried
su nā̀ ta nēmansà	they were in the process of seeking it
mu nā̀ ta gōdḕ musù	we were thanking them

14.4 Note on Pronominal Possession

In lesson VI (6.3) we learned the suffixed possessive pronouns. In lesson VII (7.2) we were given the independent possessives. The latter are, in general, used alone rather than as modifiers within a NP, e.g.-

nā̀wa yā fi nāshì kyâu mine is better than his

In B.D.10, however, we find an independent possessive pronoun construction employed as a modifier. This is not uncommon especially, as in B.D.10, when there is a second modifier as well. That is, in B.D. 10 the expected form would be ...kēkensà ('his machine') or even ...kḕken ɗinkìnsà ('his sewing machine') employing the more common suffixed possessive pronoun construction. The presence of the second modifier (ɗinkī̀), however, makes it more likely that the independent form would occur.

The independent forms are not, however, restricted to contexts in which more than one modifier is present. They may be employed virtually anytime that a possessive pronoun is appropriate (though the independents are not actually as common as the suffixed forms). At times the independent form is chosen for the sake of emphasis but often there is little or no significant difference in meaning between a construction using an independent possessive pronoun and one using a suffixed possessive pronoun.

The independent possessives may precede or follow the noun that they modify. When tāsà, tātà, tāsù immediately follow their noun, the -ā shortens, e.g.- tasà.

Examples--

gidansà = nāsà gidā = gidā nāsà
mâtar̃sà = tāsà mâtā (rare) = mâtā tasà (very common)

14.5 Nē/kê nan Predicates and Clauses

In 4.5 several illustrations of clauses (consisting of predicate only) involving nē were given. Such clauses may be quite simple--as in 4.5 where each example consists of but a fairly non-complex predicate--or quite complex. In B.D. 29 in this lesson an example of a "nē clause" occurs in which the predicate (iyâkar̃...nē) is quite a bit more involved than the examples in 4.5, yet the basic pattern is the same as that illustrated in 4.5b: NP + NP + nē.

The Predicate of a nē/kê nan clause is always one of the following--

1) NP + nē/kê nan
2) NP_1 + NP_2 + nē/kê nan
3) NP_1 + nē + NP_2

Examples--

1) NP + nē/kê nan
(see 4.5a)
shī kê nan
à gidā nê

2) NP$_1$ + NP$_2$ + nē/kḕ nan

(see 4.5b)

B.D. 29	iyā̀kar̃ àbîn dà zân biyā	sulè shâ ukù	nē
26	yādī̀ gùdā	sulḕ gōmā̀	nē
Proverb	dūniyā̀	màcè dà cikī̀	cē
	yārṑ	à gidāna	nḕ
	Gar̃bà	yārṑ ƙànƙanḕ	kè nan

3) NP$_1$ + nē + NP$_2$

(see 4.5c)

Constructions of type I above frequently also function as fillers of the transform slot (see 14.6 below) and, occasionally, of other slots as well within other types of clauses, e.g.--

nī nḕ na tàfi	it's me who went
bàbban mālàmī kḕ nan ya fadā̀ minì	it's the headmaster who told me

The slot structure of a nē/kḕ nan clause is similar to that of other predicate clauses minus the subject and transform (see 14.6 below) slots. That is, with these two exceptions, a nē/kḕ nan clause may include fillers of any of the slots listed in section 16.4 as characteristic of predicate clauses.

There is, however, one complication with regard to the predicate modifier slot. A filler of this slot may occur before, in the middle of, or after the nē/kḕ nan predicate. For example, in the proverb in lesson XIII the predicate modifier occurs between NP$_1$ and NP$_2$--

giwā à wani gàrī zōmō nḕ

The predicate modifier could just as well occur either after or before the whole predicate with little or no resultant change in meaning--

giwā zōmō nḕ à wani gàrī

à wani gàrī giwā zōmō nḕ

Within a nē/kḕ nan predicate, too, there is the possibility of further variation with respect to the position of nē/kḕ nan in relation to the NPs within the predicate-- the nē/kḕ nan may, on occasion, occur within (rather than following) one of the NPs. See, for example XIII B.D. 8--

yawancin àbîn dà su kḕ sai dà shī kàmar̃ yādī̀ nē dà sū kēkunā̀ dà r̃ēdiyṑ
dà, dai, irìnsù

In this nē/kḕ nan clause NP$_1$ begins with yawancin and ends with shī. NP$_2$ begins with kàmar̃ and ends with irìnsù. The nē would ordinarily be expected to occur either between NP$_1$ and NP$_2$ (i.e.-- between shī and kàmar̃ above) or after the whole of NP$_2$ (i.e.-- after irìnsù).

Note, however, that it occurs at a major break within NP$_2$ which is a serial NP. Alternatively, the nē could have occurred almost as naturally before either of the other dà relaters in NP$_2$. Such occurrence of nē/kḕ nan within NP$_2$ is not uncommon whenever NP$_2$ is relatively long or complex. This does not, however, affect the above analysis of nē/kḕ nan clauses.

Although, as was stated in paragraph four above, nē/kḕ nan clauses are capable of manifesting virtually the whole range of predicate clause slots and fillers, it is more common to find this type of clause consisting of merely a predicate. Even as lengthy an illustration of a nē/kḕ nan clause as that given above (XIII B.D. 8) consists of predicate only.

Examples of nē/kḕ nan clauses which manifest fillers of slots other than the predicate slot are (translations are given below the examples)--

	Topic	Rel.	(Pred. Mod.)	Predicate	Pred. Mod.	Pred. Con.
1.	kai, dai,		gṑbe	kai nḕ sarkī	à nân	kō?
2.				shī kḕ nan	yâu	
3.		àmmā		nī mālàmī nḕ	yànzu	
4.		ai		Audù gwànī nḕ	kàmar̃ sauransù	
5.		tṑ, àmmā		shī bā̀ yārṑ ba nḕ	yànzu	

Translations--

1. As for you, (by) tomorrow will you be the king around here?
2. That's that (for) today.
3. But I'm a/the teacher now.
4. Why Audu is an expert just like the rest of them.
5. Okay, but he's not a boy now (i.e.-- any longer).

14.6 Clause Structure: Transform Slot

The Hausa predicate clause (termed "predicate" to distinguish it from predicateless constructions that may function as clauses) as so far described includes Subject, Predicate and Predicate Modifier slots. A fourth major structural slot is the 'Transform Slot.'

The transform slot is so named because it is typically filled by fillers of types which may be conveniently described as regularly occurring elsewhere in the clause but which have been moved to the transform slot for the sake of emphasis, style or simply due to the choice of the speaker. When a clause is changed in this way it is technically described as having undergone a transformation.

The transform slot immediately precedes the subject slot thus:

Transform Slot	Subject Slot	Predicate Slot	Predicate Modifier Slot

Examples 1, 2 and 3 under 9.3 and Drill 1c in the same lesson show two of the most common sources of fillers of the transform slot:

1) The Predicate Modifier Slot:

Trans. Slot	Subj. Slot	Pred. Slot	Pred. Mod. Slot
		ya nā̂	gidā
à gidā ←		ya kē̂	
		i nā̂	nân
à nân ←		ni kē̂	
		i nā̂	cikī
à cikī ←		ni kē̂	
		zā̂ ni	kā̂suwā
kā̂suwā ←		zā̂ ni	
		zân tàfi	gō̂be
gō̂be (nē̂) ←		zân tàfi	

2) The Object Slot of the VP within the Predicate. All or merely part of the filler of this slot may be transformed:

Trans. Slot	Subj. Slot	Pred. Slot	Pred. Mod. Slot
		su nā̀ kallō	
kallō		su kḕ	
		ka nā̀ sôn mḕ	
mḕ		ka kḕ sō̂	
		i nā̀ zuwā̀	
zuwā̀		ni kḕ	
		i nā̀ aikī̀	
aikī̀		ni kḕ	
		i nā̀ ganinsà	
ganinsà		ni kḕ	
		zân kai shì	gidammù
shī (nḕ)		zân kai	gidammù

3) Not infrequently a filler of the Subject Slot will be transformed into a filler of the transform slot:

Trans. Slot	Subj. Slot	Pred. Slot	Pred. Mod. Slot
	Audù	zâi tàfi	Kanò
Audù nē		zâi tàfi	Kanò
	wani yārṑ	ya nā̀ zuwā̀	
wani yārṑ nḕ		ya kḕ zuwā̀	

4) If there is no filler of the subject slot an independent pronoun may be employed as a filler of the transform slot for the sake of emphasis:

Trans. Slot	Subj. Slot	Pred. Slot	Pred. Mod. Slot
nī (nḕ)		ni kḕ zuwā̀	
shī (nḕ)		zâi tàfi	gṑbe

DRILLS

1. Transform Drills

a. Transform slot. Move the underlined to the transform slot, as explained in 14.6.

e.g. ya nā̀ *gidā* he's at home ——→ à gidā ya kḕ

mu nā̀ *aikī̀*	we're working
zā tà tàfi *gàrī*	she'll go to town
ya nā̀ *kân tēbùr̃*	it's on the table
i nā̀ *tàfiyā̀*	I'm going
ka nā̀ *ragìnsà*	you are reducing it
wannàn ya nā̀ kusā	this is close by
zā kà gan *shi* yâu	you will see him today
ki nā̀ sàyen *mḕ*?	what are you (f) buying?
su nā̀ *rawā* cân	they're dancing there
Kànde ta nā̀ cikī	Kande is inside
Kànde ta nā̀ *cikī*	Kande is inside

b. Independent pronouns. Use the independent possessive pronoun construction as a modifier in place of underlined suffixed possessive pronouns.

ɗan*sà* zâi zō	his son will come
nā ga kḕkunàn*sù*	I saw their bicycles
gā̀ littāfìn*kà*	here is your book
tumākim*mù* su nā̀ nân.	our sheep are here
zân sàyī àgōgon*sà* mài kyâu	I'll buy his good watch
mun tàfi bàbban ɗākìn*sù*	we went to their big hut
wannàn kujḕrar̃*sà* cē.	this is his chair
ya zō dà mātar̃*sà*	he came with his wife
ìnā àkwiyàr̃*kà*?	where is your goat?
zanèn*tà* sābō nḕ	her body cloth is new

c. Drill on dà kâina. Add to the underlined independent pronouns the appropriate dà kâi construction.

e.g. *mū* zā mù tàfi gṑbe we'll go tomorrow ——→ mū dà kâmmù zā mù tàfi gṑbe

su zā sù yi aikī̀	they'll do the work
ku ku nā̀ zuwā̀ makarantā	you (pl.) are coming to school
ita ta nā̀ sô à kāwō	she wants to bring it
shī zâi yankā̀ nāmā̀	he'll butcher the animal
ni i nā̀ bùkātàr̃sà	I need it

kē zā kì sàyē shì.	you (f) will buy it
mū zā mù ci àbincī	we'll eat food
kai zā kà biyā shì	you'll pay it

2. Substitution Drills

a. Concentrate on the meaning.

	wàndōnā tsōhō nḕ
sābō	wàndōnā sābō nḕ
gàjērē	wàndōnā gàjērē nḕ
-sà	wàndonsà gàjērē nḕ
dōgō	wàndonsà dōgō nḕ
shuɗī̀	wàndonsà shuɗī̀ nē
-sù	wàndonsù shuɗī̀ nē
mài kyâu	wàndonsù mài kyâu nē
zannuwā̀	zannuwànsù mā̀su kyâu nē
tsā̀dā	zannuwànsù mā̀su tsā̀dā nḕ
-tà	zannuwàntà mài tsā̀dā nḕ

b. Concentrate on the meaning.

	kā ragḕ sulḕ ukù kḕ nan
kuɗîn	kā ragḕ kuɗîn kḕ nan
zân	zân ragḕ kuɗîn kḕ nan
makà	zân ragḕ makà kḕ nan
kàɗan	zân ragḕ kàɗan kḕ nan
ƙārā̀	zân ƙārā̀ kàɗan kḕ nan
masà	zân ƙārā̀ masà kḕ nan
nē	zân ƙārā̀ masà nē
zā mù	zā mù ƙārā̀ masà nē
àbincinsù	zā mù ƙārā̀ àbincinsù nē
shiryā̀	zā mù shiryā̀ àbincinsù nē
nā	nā shiryā̀ àbincinsù nē

c. Concentrate on the meaning.

	bāyan àbincin sāfē mù jē kā̀suwā
rānā	bāyan àbincin rānā mù jē kā̀suwā
wurinsà	bāyan àbincin rānā mù jē wurinsà
zā̂ mu	bāyan àbincin rānā zā̂ mu wurinsà
aikī̀	bāyan aikī̀ zā̂ mu wurinsà
àbōkīna	bāyan aikī̀ zā̂ mu wurin àbōkīna
nā tàfi	bāyan aikī̀ nā tàfi wurin àbōkīna
gaisuwā	bāyan gaisuwā nā tàfi wurin àbōkīna
gàrin Hārūnā̀	bāyan gaisuwā nā tàfi gàrin Hārūnā̀
dṑmin	dṑmin gaisuwā nā tàfi gàrin Hārūnā̀
ruwā	dṑmin ruwā nā tàfi gàrin Hārūnā̀
wurī	dṑmin ruwā nā tàfi wurin Hārūnā̀

3. Frame Drill.

Supply an appropriate word or phrase in the blank in the following frames.

à bukkàr̃sà ya kḕ ________________

bàri à kai wà ____________________

a nā̀ cinikī à ___________________

___________ yā fi nāsà kyâu

i nā̀ sō̂ kà dinkā̀ minì_______________

dṑmin_________________nā ragḕ makà

kā̀wō minì wannàn dàgà______________

mun nḕmi kāyā kamar̃_________________

zân gamā̀ shi______________

yâu su nā̀ ta__________ Dṑmin hakà zā mù ta______________

4. Translation Drills.

a. The relater ta. Insert the relater ta in each of the following. Translate both the original sentence and the resultant sentence with ta in it.

e.g.	su nā̀ aikī̀	They're working
	su nā̀ ta aikī̀	They were keeping on working

mun yi gaisuwā

a nā̀ kā̀wō kāyā

su nā̀ jîn lā̀bārī̀

ya nā̀ sāmùnsà

ka nā̀ dinkī̀

mu nā̀ nēmansà

i nā̀ sayen àbinci

b. Supply the Hausa translation for the English words in the following utterances.

yā̂rā sun san (the limits of their home)
kā́ yi (lucky) sṑsai
wannàn yādī̀ (strong) nḕ
gṑbe (at this time) zā mù sākḕ zuwā̀
ɗan'uwāna (tailor) nē
kā̀kī nân ya nā̀ dà (good looking)
yā yi minì (a lot)
zā kà iyā̀ (make me) rī̀gā?
sun tàfi (greeting) mutā̀nen gàrī
ku nā̀ (in the process of working) kōwàcè rānā
àkwai (chance) yànzu
kā̀wō manà (another one) kàmar̃sà

c. The nominalizing prefix ma-. Replace the English in parentheses with the proper form of the Hausa word in the margin.

ɗinkā̀	I nā̀ zuwā̀ wajen (tailor)
fàɗā	(the speaker) àbokīna nḕ
nḕmā	wancàn mùtûm (seeker of) aikī̀ nē
sàyā	nā ga (buyer) dà ya zō wurinkà
fī	zân sàmi (one superior to) wannàn
tayā̀	(One who makes an offer) ya nā̀ dà hankàlī sṑsai
shā	(drunkard) bā̂ shi dà hankàlī
tàfiyā̀	(traveler) mài gàjiyā̀ yā shā ruwā nân
ɗaukā̀	yā kā̀wō bàbban (thing that lifts)
tàimakā̀	(my helper) sâi zō gṑbe dà sāfē
r̃ubùtā	ɗan'uwāna (skilled writer) nḕ

LESSON XV - Review

Vocabulary - Lessons XI - XIV

af		(exclamation of surprised recognition)
àkā̀wū		clerk
àladḕ		pig
àlbar̃kā̀		no sale!
àmfā̀nī		usefulness, value
awṑ		unit of measure (usually weight)
bā/bā̂/bā dà	V	give
baƙī		black (thing)
bàrkṑnō		pepper
Bàtūrḕ (pl. Tū̀rā̀wā)		White man
bī̂		following
biskìt		cookie, (British) bisquit
br̃ōdī̀/bur̃ōdī̀		loaf of bread
bùkātā̀ (f)		a need
bukkā̀ (f) (pl. bukkōkī)		mat or stalk hut, (market) stall
bur̃ōdī̀ (see br̃ōdī̀)		
canjī̀		change
cìnikī		dickering, bartering, trading
cū̀tā (i/ē)	V	cheat
dà		there is/are (= àkwai)
dà		that, who, which (= wandà)
dā̂		in the past, formerly
dā̂ mā		up to the present, usually
dāɗī		pleasantness, goodness (to all senses but sight)
dafā̀	V	cook
daidai		correct, same
dāmā (f)		opportunity, chance
dāwā̀ (f)		guinea-corn
dāwō	V	return here
dōgō		long (thing)
dōyā̀ (f)		large yam

duddū̂bā	V	look around (thoroughly)
dūniyā̂ (f)		world
ɗan tēbùr (pl. 'yan tēbùr̃)		small market trader (usually displaying his goods on a table)
ɗan'uwā (pl. 'yan'uwā)		brother
ɗàrī		half-penny; 100
ɗinkā̂	V	make by sewing
ɗinkī̂		sewing
faidā̂ (f) (pl. faidōdī)		pedal (of bicycle)
fâm		pound (money)
farī (fem. farā)		white (thing)
fumfō̂		(tire) pump
gaisuwā (f)		greeting
gàjērē (pl. gàjē̂jē̂rū)		short (thing)
gamā̂	V	finish, complete
ganī (ga, gan)	V	see
gishirī		salt
gīwā (f)		elephant
gwaɗā̂	V	measure, test
gwēbā̂		guava
gyàɗā		peanut(s)
gyārā		makeweight; repairing, fixing
hanyā̂ (f) (pl. hanyōyī)		path, road, way
hatsī		guinea-corn
inā̂tif		innertube
iyā̂kā (f)		limit, boundary, end
jā		red (thing)
Jànhō̂l		John Holt canteen (store)
kàɗan		smallness (of amount)
kā̂kī		khaki cloth

kàmā (f)		similarity, likeness
kàmar̃		like, similar to
Kamfànī		United African Company Canteen (store)
kāriyā̀ (f)		(bicycle) carrier
kḕkē (pl. kēkunā̀)		bicycle, machine
kḕken dinkī̀		sewing machine
Kinzwày		Kingsway Store(s)
kōdur̃òy		corduroy cloth
kusa		close
kùwā		(emphasis particle) indeed, on the other hand
kwankṑ		small measure used for guinea-corn
kyautàtā	V	do well by
ƙārā̀	V	increase
ƙàramī (pl. ƙanānā̀)		smallness (size)
ƙàshī		bone
ƙwārī		strength (e.g. - of cloth)
mā/ma		(emphasis particle)
madìnkī (pl. madìnkā)		tailor
mahàucī (pl. mahàutā)		butcher
maràsā/marà		lacking in...
miyā̀ (f)		soup, gravy
na (f. ta)		pertaining to, that of
ngō/ungō		take it!
nai		ninepence (9d)
nīsā		far away
rabī̀		half (roughly)
ragḕ	V	reduce, lower
ragḕwā		reduction
ragī̀		reduction
r̃ā̀jī		Rudge bicycle

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r̃ālī̀		Raleigh bicycle
r̃ēdiyṑ		radio
rigā	V	already do...
rōgṑ		cassava
r̃ubū̀tā	V	write
sā̂		bull (see sānìyā below)
sā'à		luck, good fortune; time
sā'ànan		then
sai dà (= sayar̃ dà)	V	sell
sallàmā	V	agree to sell
sānìyā (f) (pl. shānū; m. sā̂)		cow
sàyē		buying
sir̃dī̀		(bicycle) seat, saddle
sīsī̀		sixpence (6d)
sṑsai		very, correctly, exactly
shirī̀		preparation, preparing
shiryā̀	V	prepare
shuɗī̀		blue (thing)
ta		(see na)
ta		in the process of
taɓā̀wā		doing a little
tàmātùr̃		tomato
tarō		threepence (3d)
tayā̀	V	make an offer (in trading)
tāyā̀ (f) (pl. tāyōyī)		tire
tuwō		guinea-corn mush
uwā (f)		mother
wàje		outside
wākē		bean(s)
wandà/wânda (f. waddà; pl. waɗàndà)		that, which, who

wànnē (f. wàccē; pl. wàɗànnē)		which one?
wàr̃hakà		at this time...
wā̂tō̂		that is, i.e. ...
wutā (f)		fire, (bicycle/car) headlights
yādī̂		European cloth, a yard (measurement)
yājī̂		spices
yankā̂	V	cut up, slaughter, cut off
yàushè		when?
yawancī		most, the majority
yìwu	V	is possible
'yan tēbùr̃		(see ɗan tēbùr̃)
zanè (pl. zannuwā̂)		(woman's) body cloth, cloth
zōmō (pl. zomā̂yē)		rabbit

Additional Hausa Names -- Lesson XI - XIV

Àbūbakàr̃
Ī̀mâm - from lī̂mân 'Muslim priest'
Màirō - Màiramù, Màryamù = Mary
Sà'īdū̂
Sānī
Sāratù - Sarah
Yā̂ƙubū̂ - Jacob

Classification of Hausa Pronouns and Person-Aspect Indicators

Hausa pronouns are divisible into four basic sets: two high tone sets, a low tone set and a falling tone set.

SET I High Tone Set

a. na/ni/i ka ki- ya ta a- mu- ku- su-

b. ni ka ki shi ta a mu ku su

SET II Low Tone Set

a. ìn/nà kà kì yà tà à mù kù sù

b. -/-nì -kà -kì -sà -tà -mù -kù -sù

SET III Falling Tone Set

nā̂ kā̂ kyā̂ yā̂ tā̂ ā̂ mwā̂/mā̂ kwā̂ swā̂/sā̂

SET IV Independent Pronoun Set

nī kai kē shī itā/ita mū kū sū

Person-Aspect Indicators:

Aspects Employing Set Ī

1. Completive: Set Ia + length/-n; 1st sing. is nā
2. Transorm Completive: Set Ia ± -kà; 1st sing. is na
3. Continuative: Set Ia + verb nā̂; 1st sing. is i nā̂
4. Transform Continuative: Set Ia + verb kē̂; 1st sing. is na kē̂ or ni kē̂
5. Habitual: Set Ia + -kàn suffixed to every form; 1st sing. is nakàn
6. Habitual Negative: bà...ba + Habitual forms
7. The Verbs zā̂ + bā̂ are followed by Set Ib

Aspects Employing Set IIa

1. Subjunctive: Set IIa; 1st sing. is ìn
2. Future I: Set IIa preceded by zā; 1st sing. is zân, 3rd m.s. is zâi

3. Completive Negative: Set IIa with bà...ba; 1st sing. is bàn,
   3rd m.s. is bài
4. Continuative Negative: Set IIa + length preceded by bā; 1st
   sing is bā nā̀
5. Subjunctive Negative: Set IIa preceded by kadà; 1st sing. is
   kadà ìn
6. Future I Negative: bà...ba + Future I forms

Aspect Employing Set III

1. Future II: Set III
2. Future II Negative: bà...ba + Future II forms

Non-Aspect Pronouns:

Suffixed Pronouns

1. Possessive: -n∼-r̃ + Set IIb; 1st sing. is lengthened final vowel of
   stem + -nā/-na∼-tā/-ta.
2. Independent Possessive: nā-∼tā- + Set IIb; 1st sing. is nā̀wa ∼ tā̀wa.
3. Indirect Object: ma- + Set IIb; 1st sing. is manì/minì, 2 f.s.
   usually mikì, 1st plur usually manà.

Direct Object Pronouns,

Set Ib minus the impersonal form; these pronouns become low tone following a high tone syllable.

Independent Pronouns

Set IV

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Synopsis of Grammar - Lessons XI - XIV

15.1 Nominals

15.1.1 Adjectival Nominals (see 12.1)

Precede the nominal they modify

Have masculine, feminine and plural forms

15.1.2 Doubling of Quantifiers (see 11.6)

_____apiece/each is indicated by doubling the quantifier

15.2 Verbals

15.2.1 Low-high verbs before an Indirect Object. (see 12.7)

Change to high-low before the ma-/wà Indirect Object

15.2 The Verb bā (see 12.8)

15.3 Relaters

15.3.1 Referential -̂n/-̂r̃ (see 11.1)

15.3.2 na/ta (see 11.2)

15.3.3 Chart of positional relaters (see 13.4)

15.3.4 ta (see 14.3)

15.4 Prefix ma- (see 14.1)

15.5 Expletives (see 11.7)

15.6 Nominal Phrases

15.6.1 Modifier-Head type (see 12.2)

15.6.2 Relater type (see 12.3)

15.6.3 dà kâina (see 14.2)

15.6.4 Serial type (see 13.1)

15.6.5 Appositional type (see 13.2)

15.6.6 Expanded NP (see 12.4)

15.7 Verbal Phrases (see 12.5)

Has a verbal as head.

May include direct and/or indirect object.

15.7.1 Indirect Object (see 12.6)

wà before nouns

ma- before pronouns:

minì/manì	manà/mamù
makà/mầ	mukù/makù
mikì/makì	
masà/mishì	musù/masù
matà	

15.8 Clause Structure

15.8.1 Predicates

15.8.1.1 Predicate Type I (see 11.4)

PA + VP

15.8.1.2 Predicate Type II (see 13.5)

VP only

15.8.1.3 nē/kḕ nan Predicate (see 14.5)

15.8.1.4 Predicate Clauses (see 13.6)

15.8.2 Slots

15.8.2.1 Subject Slot (see 11.5)

Immediately precedes the Predicate

15.8.2.2 Predicate Modifier Slot (see 13.3)

Follows the Predicate

15.8.2.2 Transform Slot (see 14.6)

Precedes the Subject Slot

15.8.3 nē/kḕ nan Clauses (see 14.5)

1) NP + nē/kḕ nan

2) NP_1 + NP_2 + nē/kḕ nan

3) NP_1 + nē + NP_2

15.9 Palatalization Before /i/, /e/ (see 11.3)

15.10 Comparison Employing fī and kai (see 11.9)

15.11 Pronominal Possession (see 14.4)

15.12 shī kḕ nan (see 11.8)

Definitions -- Lessons XI - XIV

APPOSITIONAL NOMINAL PHRASE - A NP in which two nouns or NPs are in apposition to each other rather than in e.g.- a head-modifier relationship. An appositional relationship typically involves no relater between the NPs as in English e.g.- 'my son John', or 'that boy, my brother', where 'my son' ('that boy') and 'John' ('my brother') are in apposition to each other. In an appositional relationship the second NP is usually (as here) simply juxtaposed to the first and serves not so much to modify as to identify or provide a more precise definition of the first. See 13.2.

EMBEDDING - the grammatical technique by means of which a language includes a higher level grammatical structure (e.g.- a clause) within a lower level structure (e.g.- a phrase), e.g.- 'the boy who went to town' is a NP consisting of a head ('the boy') plus a modifier ('who went to town'). The modifier, however, is a clause functioning within a lower level structure--the phrase. This clause is said to be 'embedded' within the phrase. See 12.4, final paragraph.

EXPLETIVES - the class of words in Hausa which includes exclamatory particles. See 11.7.

NOMINALIZING PREFIX - a prefix that transforms e.g.- a verb into a noun. See 14.1.

PALATALIZATION - the fronting of a sound (usually a consonant) to give it a 'y-like' quality. See 11.3.

PREDICATE CLAUSE - A clause which contains a predicate. Predicate clauses are the typical Hausa clauses and are of several types--depending on specific differences between their predicates. See 13.6. It is, however, convenient to also classify as clauses a miscellany of other constructions which, though predicate-less, function as clauses. These are termed non-predicate clauses.

PREDICATE MODIFIERS - modifiers of the clause predicate which typically indicate such things as time, place, manner, reason, and the like and occur following the predicate as fillers of the clause level Predicate Modifier Slot. See 13.3.

REFERENTIAL - the suffix -̂n/-̂r̃ employed with nouns to indicate that reference is to something previously mentioned or implied. See 11.1.

SERIAL NOMINAL PHRASE - a NP which consists of two or more nominals or NPs strung together in a series by means of relaters such as 'and' or 'or' or by juxtaposition (separated in writing by commas) but which functions in a clause as single NP. See 13.1.

SUBJECT - typically a nominal or NP which indicates the doer of the action of the clause and fills the Subject Slot which immediately precedes the predicate. The subject is not obligatory in Hausa since the person-aspect indicator is usually present to indicate the doer of the action. See 11.5.

TRANSFORM SLOT - the clause level slot immediately preceding the subject slot which is typically filled by fillers which regularly occur in other slots but which are 'transformed' (=shifted) into this pre-subject position for the sake of emphasis, style, or simply preference. See 14.6.

LESSON XVI What Time Do You Go To Work?

PROVERB

	dà yayyafi kògi yakàn cìka.		With (small) showers a river is filled.
	yayyafī		shower (of rain)
	kṑgī (pl. kōgunā̀)		river
	yakàn		he, it (habitual aspect)
	cìka	V	become full

BASIC DIALOG

*1.	ƙarfḕ nawà nē yànzu?		What time is it now?
	ƙarfḕ		metal, o'clock
2.	ƙarfḕ shā̂ biyū dà rabī̀ nē.		It's twelve-thirty.
3.	kâi, yā kàmātā̀ ìn tāshī̀.		Boy, I've got to go.
	kàmātā̀	V	is necessary
4.	tṑ dom mḕ.?		Okay, why?
5.	ai, i nā̀ aikī̀ à kàntī.		Because I work at a store.
6.	wànè kàntī?		Which store?
7.	Jànhō̂l.		John Holt.
8.	dà kyâu. ka nā̀ aikī̀ kōwàcè rānā?		Good. Do you work every day?
9.	ī mànà.		Yes indeed!
*10.	ƙarfḕ nawà ka kḕ zuwā̀ aikī̀.?		What time do you go to work?
*11.	à ƙarfḕ takwàs na sāfē mukàn kāmā̀ aikìn.		At eight a.m. we begin work.
	mukàn		we (habitual aspect)
	kāmā̀	V	catch
*12.	zuwā̀ ƙarfḕ shā̂ biyū?		Until twelve o'clock.
13.	hakà nē. sā'ànan dàgà ɗayā zuwā̀ bìyar̃ na rānā.		Right. Then from one to five in the afternoon.
14.	tō̂, wā̀tō̂ awā̀ takwàs à rānā kō?		Okay, that is eight hours a day is it?
	awā̀		hour

15. hakà - sai dai ran Lāhàdī̀ mu kḕ hūtū. Right - except for Sunday we rest.

Lāhàdī̀/Lā̂dī̀ Sunday

hūtū/hūtā̀wā rest(ing), vacation

16. tṑ Jumma'ā̀ fā̀.? Okay, what about Friday?

Jumma'ā̀ Friday

17. ran Jumma'ā̀ bā̀ hūtū sṑsai ba. ámmā an yàrdā mù riƙā̀ zuwā̀ masallācī.

Friday isn't a real holiday. But they allow us to regularly go to the mosque.

yàrdā V agree, permit

riƙā̀ V regularly do..., keep on doing...

masallācī mosque, Muslim place of prayer

18. tò dà kyâu. wànè irìn aikī̀ ka kḕ yī̂? Good. What kind of work do you do?

19. i nā̀ aikìn àkā̀wū. I work (as) a clerk.

20. tṑ mādàllā. Good.

21. tṑ sai ìn tàfi yànzu. Well, I must go now.

22. bā̂ lâifī. sai yàushè.? Okay. Until when?

23. sai nā gamā̀ aikī̀. Until I finish work.

24. tṑ, ƙarfḕ bìyar̃ kḕ nan kō? Okay, five o'clock is it?

*25. ai kō ƙarfḕ bìyar̃ zâi wucḕ dà mintī̀ gōmā̀. Well maybe it'll be ten after five.

wucḕ V pass by

mintī̀ minute, mint (candy)

26. tṑ bā̂ lâifī. zân jirā kà à nân. Okay. I'll wait for you here.

jirā̂ V wait for

27. mādàllā. sai nā zō kḕ nan. Fine. Until I come it is.

28. tṑ sai kā zō. Okay, until you come.

Supplementary Expressions

29. ƙarfḕ biyū dà kwatā̀ nē. It's a quarter after two.

kwatā̀ quarter

30. ƙarfḕ shā̂ ɗayā yā wucḕ dà mintī̀ bìyar̃. It's five after eleven.

31. ƙarfḕ huɗū saurā mintī̀ gōmā̀ nē. It's ten minutes to four.

32. ƙarfḕ bakwài saurā kwatā̀. Quarter to seven.

33. ƙarfḕ biyū na darē. Two a.m. (lit: at night).

darē night

34. lōkàcī yā yī. The time is here/up.

Days of the Week

*(ran) Lāhàdī̀/Lā̂dī	Sunday	(ran) Àlhàmîs	Thursday
(ran) Lìttìnîn	Monday	(ran) Jummà'ā̂	Friday
(ran) Tàlātā̀	Tuesday	(ran) Àsabàr̃/Sātī	Saturday
(ran) Lā̀ràbā	Wednesday		

Other Names of Days

shēkaranjiyà	day before yesterday
jiyà	yesterday
yâu	today
gṑbe	tomorrow
jībi	day after tomorrow

Additional Numbers (see also Lesson VII):

30	tàlā̀tin	80	tàmā̀nin	10,000	zambàr̃ gōmā̀, dubū gōmā̀
40	àrbà'in	90	càsà'in	1,000,000	mìlyân, zambàr̃ dubū
50	hàmsin	100	ɗàrī		
60	sìttin	200	mḕtan, ɗàrī biyū		
70	sàbà'in	1,000	dubū		

CONVERSATIONS

I

Ùsmā̂n	Būbwā̀
lōkàcin àbinci yā yī?	ā'à bài yī ba tùkùnā.
sai ƙarfḕ nawà.?	sai wajen ƙarfḕ ɗayā.
tṑ dà kyâu.	bà kà cī dà sāfē ba?
ā'à nā cī. àmmā bā̀ dà yawā̀ ba.	ƙarfḕ nawà?
ƙarfḕ shidā̀ dà rabī̀.	*ai kā daɗḕ bà kà cī ba.
gàskiyar̃kà.	nī dai, nā shā gwēbā̀ à ƙarfḕ gōmā̀.
ai kā yi kyâu kḕ nan.	hakà. rìgā̀kafī̀ yā fi māgànī.
sṑsai.	

Ī̀smā'īlū̀

ka nā̀ aikī̀ à nan kōwàcè rānā nḕ?
ƙarfḕ nawà ka kḕ zuwā̀.?
har̃ ƙarfḕ nawà.?
kā̂i, kakàn daɗḕ.
kā sayar̃ dà kāyā dà yawā̀ yâu?
jiyà fā̀?
mādàllā.
wā̀tṑ ran Lā̀ràbā kḕ nan.

Bā̀ƙo

ƙarfḕ nawà nē?
tō̂. kâi! wannàn àgōgō bā̂ kyâu.
*gā̀ shī, yā yi latī̀ mintī̀ gōmā̀.
ai yā tsūfā.
hakà nē.
tṑ nawà nē kuɗin mài kyâu?
tṑ bàri ìn jē ìn sàyā.

Mā̀mūdù

kā dāwō yâu nē?
tṑ bā̂ lâifī. tàfiyar̃kà tā yi kyâu?
kâi! wannàn dà wùyā.
*in kā tàfi zā kà gamā̀ màganā̀?
*mādàllā, Allā̀ yà sā̂.

II Sulàimānù

ī, i nā̀ nan dàgà sāfē zuwā̀ yâmmā.
ƙarfḕ bakwài nē nakàn zō.
har̃ wajen ƙarfḕ shidā̀ dà rabī̀.
hakà nē.
ā'à, sai kàɗan.
ai na jiyà yā fi na yâu.
*àmmā ran kā̀suwā tā fi dukà kyâu.
hakà nē.

III Dōgo

ƙarfḕ biyū saurā kwatā̀.
àshē?
*tṑ, sai à kai shì gyārā.
irī̀ mài àràhā nḕ?
tṑ sai kà sàyi sābō.
ai bà zâi fi sulḕ àrbà'in ba.
tṑ dà kyâu.

IV Gāgarè

ā'à, nā dāwō shēkaranjiyà.
*sai kàɗan. yā kàmātā̀ ìn sākḕ zuwā̀ jībi.
sṑsai. bā nā̀ sôn tàfiyā̀ dà yawā̀ hakà.
ī, in Allā̀ yā yàrdā zā mù gamā̀ dukà.
ā̀min.

NOTES

Basic Dialog

1. ƙarfḕ - the use of this word to mean o'clock comes from the practice of striking metal to indicate the time.

10. zuwā̀ when referring to travel often is best translated 'going' rather than 'coming'.

11. na sāfē - lit: 'belonging to morning' = 'in the morning'.

12. Working from 8-12 and 1-5 are not as universal in Nigeria as in the United States. Other arrangements such as 7 or 8-12 and 2-5 or even 7-10 or 11 and 1 or 2 to 5 are common in certain areas.

25. kō = 'perhaps' in this type of context.

Days of the Week

ran is commonly used in place of the longer ranar̃ (which is also in use). Thus ranā + the possessive link -r̃ commonly = ran. This form is frequently used before the names of the days of the week as well as in such constructions as ran kā̀suwā 'market day' (see conversation II). See also Grammar 16.4.

Conversations

I kā ɗaḕ... -lit: 'you've spent a long time you haven't eaten' = 'it's been a long time since you've eaten'. This type of construction is common.

II ran - see note above under Days of the Week.

III latī̀ = 'late'

à kai shì gyārā = 'take it (to be) fixed.'

IV sai kàɗan = 'only a little.'

sākḕ zuwā̀ = 'go again.'

màganā̀ (pl. màgàngànū̀) = 'word, talk.' Here it means 'the matter.'

Allā̀ yà sā̂ = 'may God bring it to pass.' See lesson XVII for sā̂ 'cause, put, place.'

GRAMMAR

16.1 The Habitual Aspect Person-Aspect Indicators

The habitual aspect indicates action regarded as occurring regularly, customarily or habitually. The habitual aspect is not as widely used as the aspects with which we have dealt to this point. Indeed, it is not infrequent for the continuative aspect to be employed where one would expect the habitual to be used.

The mark of the habitual aspect is the -kàn suffixed to the high tone, short vowel person-aspect indicators employed by the continuative aspect. The complete set is as follows:

I	nakàn	mukàn	we
you	kakàn	kukàn	you (pl.)
you (f)	kikàn		
he	yakàn	sukàn	they
she	takàn		
one	akàn		

16.2 Clause Structure: Relater Slot

The relater slot precedes the transform slot and is typically filled by one or more relaters (usually particles, sometimes nouns). Expletives may occur in any of the slots which precede the transform slot. When both an expletive and a relater occur in the relater slot the expletive usually precedes the relater(s):

1) Expletives as fillers of the relater slot

Rel. Slot	Trans. Slot	Subj. Slot	Pred. Slot	Pred. Mod. Slot
ai	yâu nē	Audù	zâi tàfi	Kanò
tṑ			nā̀ tàfi	
kâi!		kudinsà	yā yi yawā̀	

2) Relaters as fillers of the relater slot

Rel. Slot	Trans. Slot	Subj. Slot	Pred. Slot	Pred. Mod. Slot
sai			an jumā̀	kàdan
kadà		Bellò	yà sàyi fātanyā̀	yâu
dṑmin	yànzu	kayan aikī̀	su nā̀ dà tsā̀dā	
àmmā	gṑbe	Mammàn	zâi dāwō	

3) Both expletives and relaters filling the relater slot

Rel. Slot	Trans. Slot	Subj. Slot	Pred. Slot	Pred. Mod. Slot
tṑ sai			mù tàfi	
ai kadà			kà yi shì	

16.3 Clause Structure: Predicate Concluder Slot

The predicate concluder slot follows the predicate modifier slot and may be filled by a variety of relaters and stylized constructions indicating completion or interrogation. The expletive mana also occurs as a filler of this slot.

1) Relaters indicating completion filling the predicate concluder slot. (Pre-predicate slots may, of course, be filled but are omitted below)-

Pred. Slot	Pred. Mod. Slot	Pred. Concl. Slot
bàn san shì		ba
yā yi wannàn	yâu	kē̂ nan
ya nā̂	nân	nē

2) Relaters indicating interrogation filling the predicate concluder slot.

Pred. Slot	Pred. Mod. Slot	Pred. Concl. Slot
kā gan shì	nân	nē?
kā zō		ba?
in nā tàfi	Kanò	fā̂?
bà kà san shì		ba kō?
àkwai biyū	kawài	kō bā̂ hakà ba?

3) The expletive mànà filling the predicate concluder slot

Pred. Slot	Pred. Mod. Slot	Pred. Concl. Slot
kà sàyā		mànà
kā̂wō shì	nân	mànà

16.4 Clause Structure: Overall Slot Structure

In addition to the clause-level slots already described it is possible to describe the following--

1) Direct Address Slot

The direct address slot comes either first or last in a clause and is filled by a person's name, title, etc. or some other expression of direct address, e.g.-

Audù, sai yâu nē ka zō?	Audu, is it only today that you've come?
bàn yàrdā ba, mai gidā	I don't agree, sir

2) Topic Slot

The topic slot occurs between the initial direct address slot and the relater slot. It is filled by expressions (usually NPs) which indicate or emphasize the topic of the clause, e.g.- (in each of the examples the first expression is the filler of the topic slot)

wannàn, sai gō̂be dà sāfē zā mù yi shì	this, not till tomorrow morning will we do it

kai, dai, bayan àbinci bàn gan kà ba	as for you, after supper I didn't see you
bàtun aikī̀, yâu nē zā mù sāmù	as for work, we'll get (some) today

3) Clause Adjunct Slot

The clause adjunct slot occurs between the predicate concluder slot and the final direct address slot. The fillers of this slot are various and usually indicate some sort of amplification of or exception to the action of the clause, e.g.- (the final construction in each of the examples is the clause adjunct slot filler)

bàn dāwō ba, sai ƙarfḕ ukù	I didn't return until 3 o'clock
bài cē̂ "ī" ba, bàlle "ā'à"	he didn't say "yes", much less "no"
bàn gan shì ba, tùkùnā	I haven't seen him yet

The total inventory of clause-level slots presented in these lessons is, then, as follows. These slots are listed in order of occurrence.

1) Direct Address Slot (16.4)
2) Topic Slot (16.4)
3) Relater Slot (16.2)
4) Transform Slot (14.6)
5) Subject Slot (11.5)
6) Predicate Slot (3.3, 11.4, 13.5)
7) Predicate Modifier Slot (13.3)
8) Predicate Concluder Slot (16.3)
9) Clause Adjunct Slot (16.4)
10) Direct Address Slot (16.4)

It is possible to observe or to construct clauses in which slots 1-9 or 2-10 are all filled (since slots 1 and 10 are, in effect, merely alternative positions for the same slot, one would not expect to find them both filled). It should, however, be pointed out that such clauses are extremely rare.

16.5 The forms ran and duk

The nominals ranā 'day, sun' and dukà 'all' often shorten to ran and duk respectively when the possessive link -n/-r̃ is added. This type of shortening does not happen to many, if any, other nominals in the language. The expected forms ranar̃ and dukan are also in common use but should cause the student no difficulty.

Examples-

ran Lāhàdī̀	Sunday
ran Àlhàmîs	Thursday
duk dayā nḕ	it's all the same (lit: all one)
duk mutā̀nē	all people
but--	
dukànsù	all of them
ranar̃tà	her/its day
ranar̃/ran kā̀suwā	market day

16.6 Adverbial Nominals

Adverbial nominals, though they regularly occur in positions occupied by nominals (and, therefore, must be classified as nominals), differ from other subclasses of nominals in several ways:

a) They do not have plural forms,

b) They rarely occur as subjects or objects,

c) They rarely end in a long vowel,

d) Many adverbial nominals are derived from independent nominals (see below).

e) They may not ordinarily be preceded by mài/mā̂su,

f) They may not ordinarily take the possessive link (-n/-r̃).

Modifiers of these nominals are, therefore, typically introduced by another relater (usually dà).

Adverbial nominals are divisible into two main subclasses:

1) Those not derivable from independent nominals. Some of the more important of these are:

next year	bàɗī	jiyà	yesterday
this year	bana	kàɗan	a small amount
worthlessly	banzā	kawài	only
last year	bā̂rā	kullum	always
previously	dâ	kusa	close
different	dàban	ƙwarai	very much
exactly	daidai	lallē	certainly
of necessity	dōlè	maza	quickly
just now	ɗā̂zu	sànnu	slowly
east	gabàs	sō̂sai	really
tomorrow	gō̂be	tīlàs	of necessity
thus	hakà	yànzu	now
day after tomorrow	jībi	yâu	today

2) Those derivable from independent nominals. The adverbial nominal form is typically the same as the independent nominal form except that the final vowel is short. Some of the more important are:

northwards	arē̂wa	kudù	southwards
backwards	bāya	ƙasà	downward
inside	cikī	samà	upward
to the right	dāma	wàje	outside
in front (of)	gàba	yâmma	westward
to the left	hagu		

DRILLS

1. Transform drill.

a. Habitual Aspect. Transform the following by changing the continuative aspect person-aspect indicators to the habitual aspect. Be careful to make any changes necessitated by the change in person-aspect indicators as well.

su nā̀ cîn àbinci

mu nā̀ yîn aikī̀

a nā̀ zuwā̀ kā̀suwā

Mā̀mūdù ya nā̀ sayâr̃wā

ka nā̀ cē̂ hakà

ta nā̀ màganā̀ kullum

ki nā̀ sàyen kāyan yājī̀

ku nā̀ jîn lā̀bārī̀

ya nā̀ ragìn kuɗī

yā̂rā su nā̀ shân lḕmō

b. Negatives. Produce the correct negative forms of each of the following. Do not change the aspect or person. Concentrate on the meanings as well as the forms.

àgōgonsà ya nā̀ dà àmfā̀nī

sun sàyi mangwàrṑ mài dāɗī

nā̀wa yā fi nāsà kyâu

mukàn yi aikìmmù à gidā

i nā̀ dà kāyan àbinci

kuɗin nāmàn tunkìyā yā kai kuɗin na àkwiyā̀

zā sù kāwō minì sābon gā̀tarī

bàri ìn je gidan Īdī

lōkàcī yā yī

zā̂ ku gàrinkù

àkwai mā̀su zāƙī nân kusa

kā̀wō kujḕrātā dàgà cikin ɗākī̀

shī dà kânsà zâi yankā̀ nāmā̀

2. a. Box all Relater Slot fillers in the basic dialog. e.g.--3.

kâi yā kàmātā̀ ìn tāshī̀

b. Box all Predicate Concluder Slot fillers in the conversations.

c. Encircle all Clause Adjunct Slot fillers in the conversations.

e.g.-- I ā'à bài yī ba tùkùnā

3. Produce ten sentences using adverbial nominals.

e.g.-- i nā̀ sônsà ƙwarai	I want it very much
yā yī ƙasà	it went down

4. Substitution drill.

a. Concentrate on the meaning.

	ya nā̀ aikī̀ à kàntī kōwàcè rānā
gàrī	ya nā̀ aikī̀ à gàrī kōwàcè rānā
yakàn yi	yakàn yi aikī̀ à gàrī kōwàcè rānā
awā̀ takwàs	yakàn yi aikī̀ awā̀ takwàs kōwàcè rānā
à kā̀suwā	yakàn yi aikī̀ awā̀ takwàs à kā̀suwā
à bukkā̀rsà	yakàn yi aikī̀ à bukkā̀rsà à kā̀suwā
màganā̀	yakàn yi màganā̀ à bukkā̀rsà à kā̀suwā
yā	yā yi màganā̀ à bukkā̀rsà à kā̀suwā
shēkaranjiyà	yā yi màganā̀ à bukkā̀rsà shēkaranjiyà
kân wannàn	yā yi màganā̀ à kân wannàn shēkaranjiyà
yâu	yā yi màganā̀ à kân wannàn yâu.
ya nā̀	ya nā̀ màganā̀ à kân wannàn yâu.

b. Concentrate on the meaning.

	lōkàcin àbinci yā yī
tàfiyā̀	lōkàcin tàfiyā̀ yā yī
hūtū	lōkàcin hūtū yā yī
wucḕ	lōkàcin hūtū yā wucḕ
màganā̀	lōkàcin màganā̀ yā wucḕ
aikī̀	lōkàcin aikī̀ yā wucḕ
ya nā̀ nan	lōkàcin aikī̀ ya nā̀ nan
zuwā̀	lōkàcin aikī̀ ya nā̀ zuwā̀
mā̀su su	mā̀su aikī̀ su nā̀ zuwā̀
ta aikìnsù	mā̀su aikī̀ su nā̀ ta aikìnsù

c. Concentrate on the meaning.

	an yàrdā mù riƙā̀ zuwā̀ makarantā
kà	an yàrdā kà riƙā̀ zuwā̀ makarantā
sākḕ	an yàrdā kà sākḕ zuwā̀ makarantā
wajen mahàutā	an yàrdā kà sākḕ zuwā̀ wajen mahàutā
masallācī	an yàrdā kà sākḕ zuwā̀ masallācī
aikī̀	an yàrdā kà sākḕ zuwā̀ aikī̀
yîn màganàr̃	an yàrdā kà sākḕ yîn màganàr̃ aikī̀
makarantā	an yàrdā kà sākḕ yîn màganàr̃ makarantā
riƙā̀	an yàrdā kà riƙā̀ yîn màganàr̃ makarantā
sù	an yàrdā sù riƙā̀ yîn màganàr̃ makarantā
aikìn	an yàrdā sù riƙā̀ yîn aikìn makarantā
gidā	an yàrdā sù riƙā̀ yîn sikìn gidā

5. Time Drill. With a clock (a real one, one made from a paper plate and paper hands, or one drawn on board) give a response to each of the following. The response to the final one will reset the clock. Repeat questions, etc.

ƙarfḕ nawà nē yânsu?

ƙarfḕ _____ dà rabī̀ saurā mintī̀ nawà?

lōkàcin àbinci yā yī?

ƙarfḕ shâ biyū sauran awā̀ nawà?

ìdan mintī̀ àshìrin yā wucḕ, ƙarfḕ nawà nè?

kà sâ hannun àgōgō à kân ƙarfḕ ______

6. Frame Drill. Supply an appropriate word or phrase in the blank in the following frames.

mun riƙā̀ zuwā̀ ________________.

bà zâi fi ______________ ba.

à ƙarfḕ ___________ ni kḕ zuwā̀ ___________.

i nā̀ aikī̀ dàgà ___________zuwā̀ ___________.

yā kàmātà in___________________.

zân sākḕ ___________ jī̀bi.

kowācḕ rānā mukàn ______________.

ƙarfḕ nawà ka kḕ ________________?

lōkàcin ____________ yā yī.

ran ______________ ya kḕ ____________.

an yàrda __________________.

XVII - Around The Fire

PROVERB

*à bar̃ kā̀zā cikin gāshìntà. "Let sleeping dogs lie."

kā̀zā (f) (pl. kā̀jī)	chicken
gāshī̀	hair, feather

BASIC DIALOG

*1. kâi, ya nā̀ dà dāɗī à nân -- gā̀ farin watā̀, gā̀ wutā.
Boy, it (sure) is nice here -- there's the full moon, there's the fire.

watā̀ (pl. wàtànnī)	month, moon

2. gàskiyar̃kà. bàri mù zaunā̀ mù yi hīrā. Right you are. Let's sit down and chat.

hīrā (f)	chatting (especially in the evening)

*3. tṑ dà kyâu. kō àkwai tā̀tsūnìyā à wajenkà nē?
Fine. Might you have a fable (to tell)?

tā̀stsūnìyā (f) (pl. tātsūniyōyī)	fable, story

*4. tā̀tsūnìyā bà zā à rasā̀ ba à wurīnā. There's no lack of fables with me.

rasā̀	V lack, be short of

*5. mādàllā. fàɗā ìn jī. Good. Tell me (one).
*6. tō̂, gā̀ ta gā̀ ta nân. Okay, here comes (a fable).
7. tà zō mù ji tà. Let it come.
8. tō̂. wannàn lā̀bārìn kwā̀ɗī nḕ. Okay. This is a story of frogs.

kwā̀ɗō (pl. kwā̀ɗī)	frog

9. tṑ bā̂ lâifī. Fine.
*10. waɗansu kwā̀ɗī gùdā biyū sukà fāɗā̀ cikin ƙwaryar̃ madarā, sukà kāsā̀ fìtā.
A certain two frogs fell into a calabash of milk and weren't able to get out.

waɗansu/wa'ansu/wasu (pl. of wani, wata)	certain, some
sukà	they (transform completive aspect)
fāɗā̀/fāɗī̀	V fall into
ƙwaryā (f)	calabash
madarā (f)	milk
kāsā̀	V fall short of, be unable to, run short
fìtā	getting out

11. kâi! Wow!

*12. su nā̀ iyṑ, su nā̀ iyṑ. bā̂ dāmā! bā̂ yaddà zā sù iyā̀ sù fìta.
They swam and swam: No chance! There was no way they could get out.

iyṑ	swimming
yaddà	way in which, how, in accordance with

*13. dà wùyā ai! — It's (sure) difficult.

wùyā (f)	difficulty

*14. sai ɗayansù ya gàjī. yā cē̂, "yâu kwānānā yā ƙārḕ."
Then one of them got tired. He said, "today my days are over."

gàjī	V get tired
ƙārḕ	V finish (completely)

*15. tō̂. — Uh-huh.

16. ya bar̃ ƙṑƙarī. ya nutsḕ. ya mutù. — He stopped trying. He sank. He died.

ƙṑƙarī	making a good effort, trying hard
nutsḕ	V go under (water), vanish
mutù	V die

17. na'àm. — Uh-huh.

na'àm	(particle indicating interest and/or agreement in a situation such as story telling)

*18. shī kḕ nan. àmmā wàncan bài barì ba. ya yi ta yī̂. ya nā̀ ta iyṑ, ya nā̀ ta iyṑ
har̃ mṑtsinsà ya sā̀ mâi yà fārā̀ tā̀ruwā.
That was that. But the other didn't stop. He kept at it. He swam and swam until his movement caused cream to begin to gather.

wàncan	that one (just referred to)
mṑtsī	movement
sā̂	V cause, place, put, appoint
mâi	oil, cream, butter
fārā̀	V begin, start
tā̀ruwā (f)	gathering

19. àshē? — Is that so?

20. hakà nē. jìm kàɗan, mā, gā̀ curī̀ sṑsai. — Right. After awhile there was a real ball.

jìm kàɗan	after awhile (from an jumā̀ kàɗan)
curī̀	ball

21. mādàllā. — Good.

*22. sai kwā̀ɗôn ya hau bisà curìn mân, ya yi tsallē, ya fìta.
Then the frog climbed on the ball of butter, jumped and got out.

hau	V climb, mount
bisà	atop, above
tsallē	jump

23. na'àm. Good.

24. tō̂, Allā̀ ya cē̂, "tā̀shī ìn tàimàkē kà." Well, God says, "get up, let me help you."

25. gàskiyā nḕ. That's true.

Supplementary Expressions:

26. waɗansu mazā sun iyā̀ tā̀tsūnìyā sṑsai. Some men can really tell a fable.

mijī̂/namijī̂ (pl. mazā)	male, man

27. hakà nē. har̃ wani sā'ī̀ zā sù fi mātā. Right. Even sometimes they'll surpass the women.

28. gàskiyar̃kà. àmmā bā swā̀ yī̂ kullum kàmar̃ sū mātā.
True. But they don't do it all the time like women.

kullum	always

*29. ai mātā, dà hakà su nā̀ ta kōyā̀ wà yā̂rā kōmai dà kōmai.
Why women, by this means they teach children everything.

kōyā̀	V teach

30. akàn yi yawancin tātsūniyōyī dà dà darē nḕ?
Are most of the fables told at night?

(dà) dà darē	at night

31. ī, àmmā a nā̀ yī̂ dà yawā̀ kō dà rānā.
Yes, but they do (it) a lot even during the day.

dà rānā	during the day

CONVERSATIONS

Àlī	I Gīwa
kâi, wancàn tā̀tsūnìyā tā yi minì dāɗī.	hakà nē. bā̂ àbîn dà ya fi hīrā dāɗī.
*gàskiyar̃kà. a nā̀ hakà kullum à ƙasar̃kà?	*ai mātā su nā̀ yi wà yā̂rā kōwànè lōkàcī.
àmmā mazā bā swā̀ yī̂?	su nā̀ yī̂ mànà! àmmā bā̀ kàmar̃ mātā ba.
tṑ bā̂ lâifī.	waɗansu mazā, mā, zā sù fi mātā.
tsṑfàffī kō?	*hakà nē. wasu, bā sū̀ dà wani aikī̀.
àmmā su nā̀ kōyā̀ wà yā̂rā abūbuwā̀ dà yawā̀.	sṑsai.
ai tātsūniyōyī su nā̀ dà àmfā̀nī.	gàskiyar̃kà.

Lawal	II Yā̀ƙub
*wànè irìn mō̂tsin jìkī ka kē̂ yī̂?	ai i nā̂ iyō̂ kōwàcè rānā nē̂.
nī, dai, bàn iyā̂ iyō̂ sō̂sai ba.	tō̂, mē̂ ka kē̂ yī̂?
nakàn hau kē̂kēnā kullum.	tō̂ bā̂ lâifī. nā ji ka nā̂ rawā dà yawā̂ kumā.
hakà nē. i nā̂ sôn rawā sō̂sai.	nī, mā, hakà. àmmā bā nā̂ sāmùn dāmā.
dom mē̂. ?	ai aikī̂nā yā yi minì yawā̂.
àmmā a nā̂ rawā dà dà darē.	kō dà darē i nā̂ aikī̂.
kâi! wànè irìn aikī̂ nē ka kē̂ yī̂.?	ai i nā̂ zuwā̂ makarantā.
bā̂ a nā̂ kōyā̂ makù dà rānā ba?	ī, àmmā a nā̂ bā mù aikìn gidā kumā.
kâi, wannàn dà wùyā nē̂.	tō̂, àmmā bā̂ kōmai.

Àbūbakàr	III Gar̃bà
*gā̂ ta gā̂ ta nankà.	*tō̂, tà zō tà wucē̂
wata rānā àkwai sā̂ gudā biyū.	na'àm.
*su nā̂ faɗā̂.	tō̂.
àkwai wasu kwā̂ɗī kumā.	tō̂.
*su nā̂ kallon sū shānū.	na'àm.
*sā'àn dà sukà kāmā̂ faɗā̂ sō̂sai ƙasā ta sōmā̂ mō̂tsī kàɗan.	kâi.
su nā̂ ta faɗā̂, dūniyā̂ ta nā̂ mō̂tsī.	na'àm.
kwā̂ɗī, mā, su nā̂ jîn mō̂tsin ƙasā.	tō̂.
*har̃ wani kwā̂ɗō ya cē̂ wà àbōkinsà, "kâi! gàskiyā nē̂, ìdan mânyā su nā̂ faɗā̂ kō mū ƙanānā̂ mu nā̂ jī̂.	tō̂ hakà ya kē̂ sō̂sai.
*gàskiyar̃kà. ìdan mânyā su nā̂ faɗā̂, kō ƙanānā̂ zā sù shā wùyā.	

NOTES

Proverb

Lit: 'leave the chicken in its feathers.'

Basic Dialog

1. farin watā̂ - lit: 'white moon' = 'full moon.'
3. kō...nē? - lit: 'perhaps there is a fable in your direction?'
4. lit: 'a fable will not lack in my place (= from me).'
5. faɗā ìn jī = 'speak that I may hear.'

6,7 gā̂ ta...and tà zō...are formulas regularly employed in this way at the beginning of a fable.

10. ƙwaryā = 'calabash' - a very common type of bowl made from half of a gourd. Calabashes come in a wide variety of sizes and are usually more or less round. Many groups decorate their calabashes.

12. yaddà - lit: 'how that.' A relative like wandà which introduces a relative clause. See also Grammar 24.2.

13. Note that wùyā 'difficulty' and wuyā̀ 'neck' differ only in tone.

14. dayansù = 'one of them.'

15. Note that the listener to a fable is not completely passive but interjects various exclamations or comments throughout the story.

18. ta yī̂ = 'continually doing.' ta iyṑ = 'continually swimming.'

22. mâi + -n = mân.

29. dà hakà = 'by this means'

Conversations

I a nā̀ hakà = 'do they do thus?'
kōwànè lōkàcī = 'all the time.'
wani aikī̀ = 'any other work?'

II mṑtsin jìkī = 'exercise'

III gā̀...nankà - -kà is often suffixed to this formula with no appreciable change in meaning.
tà zō tà wucḕ = tà zō mù ji tà.
fadā̀ = 'fighting.' Note fàdā, V 'say, speak'; fādā̀, V 'fall into'; fadā̀, 'fighting.'
sū shānū = 'the/those bulls.'
sā'àn dà = 'when.'
ìdan... = 'even we unimportant ones are affected when great ones fight.'
shā wùyā - lit: 'drink difficulty.' This is a common way of expressing 'have trouble.'

GRAMMAR

17.1 The "Transform Completive" Aspect

The person-aspect indicators of the transform completive aspect consist of either a single short vowel, high tone syllable by itself or the same with a -ka suffix:

I	came	na zō	mukà zō	we came
you (m)	came	ka zō	kukà zō	you (pl) came
you (f)	came	kikà zō		
he	came	ya zō	sukà zō	they came
she	came	ta zō		
one	came	akà zō		

These p-a indicators are employed in narrative (this aspect is sometimes termed the "Narrative Aspect") contexts, in relative constructions and in general, whenever the transform slot is filled but the subject slot not filled.

1. In Narrative Contexts

   See the fable in the Basic Dialog of this lesson.

2. In Relative Constructions (see 9.7)

gidân dà na shìgā	the compound that I entered
yāròn dà mukà ganī	the boy that we saw
mùtûm wandà ya yi aikìn	the man who did the work

3. When the Transform Slot Filled but Subject Slot Empty

mḕ ka yī?	what did you do?
ìnā sukà tàfi?	where did they go?
mū mukà yi shì	we did it
nī nḕ na kāwō shì	it's me who brought it
shī dà kânsà ya sàyā	he himself bought it

17.2 Noun Plurals: Classes I-IV

Noun pluralization is one of the most complex features of Hausa grammar. To this point the student has been advised to simply memorize the plural forms along with the singular forms since it is not possible to give convenient rules by means of which one may derive the plural form from the singular.

The student has noted, however, that it is usually possible to recognize a plural form when he sees one. He has noted, too, that certain types of plurals occur rather frequently. It is, therefore, possible to arrange Hausa noun plurals in several classes. Some nouns employ more than one plural form but usually a single form will be preferred in a given area to any of the competing forms.

Four categories of Hausa plurals may be said to be major classes. These will be treated in this lesson. There are, in addition, several minor categories in which only a few common words fit. These will be treated in lesson 18.

1) Class I plurals are characterized by all high tones and an -ō...ī ending. The -ō...ī replaces the final vowel of the singular form with the final consonant of the singular form (or its palatalized form -- see 11.3) reappearing between the -ō and the -ī. Class I is the largest class of plurals and includes most of the more recent loanwords from English. The singular forms of many class I nouns end in -a.

hanyā̀	hanyōyī	path, road
tēbùr̃	tēbur̃ōr̃ī	table
tàmbayā̀	tambayōyī	question
tāyā̀	tayōyī	tire
kā̀suwā	kāsuwōwī	market

2) Class II plurals are characterized by a -u...ā̀ ending with all tones high except the final -ā. The -u...ā replaces the final vowel of the singular with the consonants n, w, or k the only ones appearing between the -u and the -ā. Class II is the second largest class of plurals and includes many recent loanwords. Most of the nouns with a low-high tone pattern and many with a high-low pattern (ending in a vowel other than -a) belong to this class. Some nouns reduplicate their final syllable before the plural suffix.

a) The -unā̀ subclass--

kḕkē	kēkunā̀	bicycle
ɗākī̀	ɗākunā̀	hut
kàntī	kantunā̀	store

b) The -uwā̀ subclass--

àbù	abubuwā̀	thing
kûnnē	kunnuwā̀	ear
hànnū	hannuwā̀	arm

c) The -ukā̀ subclass--

sulḕ	sulūlukā̀	shilling
kàrē	karnukā̀	dog
ƙwā̀yā	ƙwāyukā̀	kernel

3) Class III plurals are characterized by an -ā̀...ē ending with a high-low-high tone pattern. The consonant appearing between the ā̀ and the ē is either y or the final consonant (or, on occasion a similar consonant) of the singular form. Many nouns with a high-high tone pattern belong to class III.

a) The -ā̀yē subclass--

sūnā	sūnā̀yē	name
bangō	bangā̀yē	wall
àgōgō	agōgwā̀yē	clock, watch

b) The -ā̀Cē (C = final consonant of singular) subclass--

wuƙā	wuƙā̀ƙē	knife
wurī	wurā̀rē	place
mùtûm	mutā̀nē	man
gidā	gidā̀jē	home

4) Class IV plurals are characterized by all low tones except for a final high tone -ai, -ī, or -ū suffix. Many nouns whose singulars consist of more than two syllables belong to this class. Some nouns reduplicate their final syllable before the suffix.

a) The -ai subslass--

àbōkī	àbṑkai	friend
lā̀bārī̀	lā̀bā̀rai (or lā̀bā̀r (bā̀r)ū)	news
mālàm	mā̀làmai	teacher
littāfī̀	lìttàttàfai	book

b) The -ī subclass--

sābō	sā̀bbàbī	new (thing)
tsōhō/tsōfō	tsṑfàffī	old (thing)
hànkākā̀	hànkā̀kī	crow

c) The -ū subclass--

kujḕrā	kùjḕrū	stool, chair
gàjērē	gàjḕrjḕrū	short (thing)
shēkàrā	shḕkàrū	year

17.3 Verb: -ō Form

A large number of Hausa verbs may have their final vowel changed to -ō and all tones transformed to high to produce an "-ō form." The meaning of the -ō form of a given verb is typically approximately the same as that of the original verb but with the added sense that the action performed had reference to or was completed in the vicinity of the speaker.

The -ō forms (and the other forms of the verb to be described in the following lessons) function just as the basic forms (usually ending in -a) do. That is, they are usually preceded by person-aspect indicators to form clause predicates.

The -ō forms of several familiar verbs follow. The student may wish to construct -ō forms of other verbs to check with the informant.

carry	kai	kāwō	bring
go	jē	zō	come
look for	dūbā̂	dūbō	seek and bring
pick up	ɗaukā̂	ɗaukō	lift and bring
return there	kōmā̂	kōmō/dāwō	return here
seek	nē̂mā	nēmō	seek and bring
get	sāmù	sāmō	get and bring
buy	sàyā	sayō	buy and bring
enter (there)	shìgā	shigō	enter (here)
go	tàfi	tafō/tahō	come
set out	tāshī̂	tāsō	arrive
go out	fìta	fitō	come out

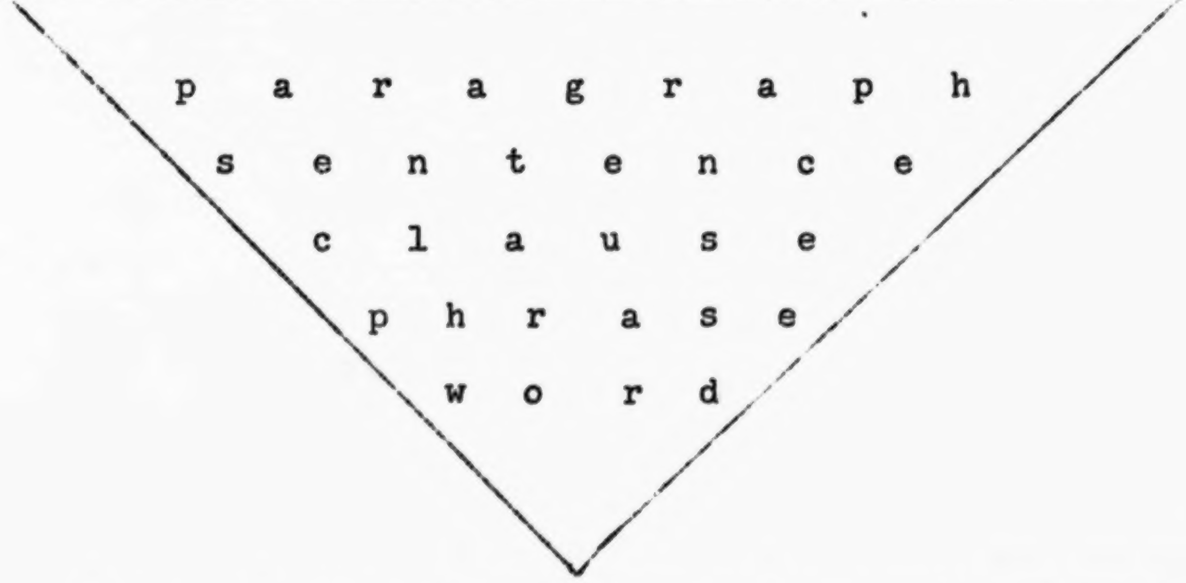
17.4 Doubling of Adverbial Nominals

Certain adverbial nominals may be intensified or made more definite by doubling, e.g.--

dā̂ dā̂ akà yi wannàn aikī̂	this work was done long long ago
a nā̂ yayyafī kàɗan kàɗan	it's sprinkling a very little bit
mun yi kusa kusa (or kur̃kusa)	we got very close
kù zō maza maza	come very quickly
kùnkurū ya nā̂ tàfiyā̂ sànnu sànnu	the turtle was walking very slowly
i nā̂ sônsà yànzu yànzu	I want it right now
zân yi shì yâu yâu	I'll do it today (for sure)
jirgin samā̂ yā yi ƙasà ƙasà	the airplane descended (slowly)
yā yi samà samà	it went up a bit

17.5 Sentence Structure: Introduction

The structure of Hausa utterances has been treated in these lessons as consisting of several layers or levels. These levels may be pictured as follows within an inverted triangle with the least complex structural levels at the bottom and the most complex at the top:



In general, it may be stated that the grammatical structures at each successive level are composed of structural slots which are filled by structures of lower levels (the main slots are usually filled by structures of the next lower level). That is, the main phrase-level slots are usually filled by words, the main clause-level slots by phrases, etc. Thus it is that the main sentence-level slots are typically filled by clauses.

1) Many sentences, consist of less than a complete clause. This is especially true in conversational materials such as those treated in these lessons. Responses such as those in B.D. 2,3,5,8,11,13,15,17,19,21,23, etc. must be regarded as substitutable for   and, therefore, on the same level as sentences. That is, since these single words or phrases fill slots within paragraphs which are ordinarily filled by sentences we must say that they function as sentences (indeed, some function as whole paragraphs). We, therefore, call them response sentences (or paragraphs).

2) Many sentences consist of a single clause. Any single clause which, in these lessons, is followed by a period or a question mark is regarded as a complete sentence (as well as a clause), e.g.-- Proverb, B.D. 3 (2nd sent.), 4, 8 (2nd), 9, etc.

3) There are, however, other types of sentences which are composed of more than one clause. Within these sentences it is possible to describe various relationships between the clauses. We'll not go into detail at this point, however.

There are but three basic sentence level slots: the Introducer Slot, the Clause Slot and the Concluder Slot. The clause slot may, however, be filled by more than one clause. (Sentences in this lesson consisting of a single clause are not listed below. Since only B.D. 18 has a filler of the concluder slot, the concluder slot is omitted from this list and B.D. 18 treated below)--

	Introd. Slot	Clause Slot
B.D. 1		1. kâi, ya nā̀ dà dāɗī à nân-- 2. gā̀ farin watā̀, 3. gā̀ wutā.
B.D. 2	bàri	1. mù zaunā̀ 2. mù yi hīrā.
B.D. 5		1. fàɗā 2. ìn jī
B.D. 6		1. gā̀ ta 2. gā̀ ta nân.
B.D. 7		1. tà zō 2. mù ji tà
B.D. 10	waɗansu kwā̀ɗī gùdā biyū	1. sukà fāɗā̀ cikin ƙwaryar̃ madarā 2. sukà kāsā̀ fìtā
B.D. 12		1. su nā̀ iyṑ, 2. su nā̀ iyṑ.
B.D. 14		1. yā cē̂, 2. "yâu kwānānā yā ƙārḕ.
*B.D. 22	(sai)	1. (sai) kwā̀ɗôn ya hau bisà curìn mân, 2. ya yi tsallē, 3. ya fìta.
*B.D. 24	(tō̂),	1. (tō̂,) Allā̀ ya cē̂, 2. "tā̀shī 3. ìn tàimàkē kà."
**B.D. 29	ai mātā,	1. dà hakà su nā̀ ta kōyā̀ wà yā̂rā...

*In B.D. 22 and 24 one may analyze the introductory particle either as a sentence introducer or as the filler of the relater slot of the first clause depending on whether the analyst judges the introductory particle to relate only to the first clause or to each of the clauses. This writer would prefer to regard sai (B.D. 22) as a sentence introducer but tō̂ (B.D. 24) as a part of the first clause only.

**This sentence consists of but a single clause but is included in this listing because of the presence of the filler of the introducer slot.

Intro. Slot	Clause Slot	Concluder Slot
B.D. 18	1. ya nā̀ ta iyṑ	har̃ mṑtsinsà ya sā̂ mâi yà faṛā̀ taruwā.
	2. ya nā̀ ta iyṑ	

Note that the fillers of the sentence introducer and concluder slots may be of various kinds.

a) In B.D. 2 the introducer is a verb in the imperative.
b) In B.D. 10 the introducer is a NP specifying a topic.
c) In B.D. 22 the introducer is a relater.
d) In B.D. 24 the introducer is an expletive.
e) In B.D. 29 the introducer is a nominal specifying a topic preceded by an expletive.
f) In B.D. 18 the concluder is a construction consisting of two clauses which serves as a kind of adjunct to the fillers of the clause slot explaining the result of the action there described.

DRILLS

1. Transform drills.

a. Transform Completive Aspect. Alter the following so that the transform completive aspect is used.

e.g. yā sayi abinci he bought food ——> shī nḕ ya sàyi àbinci

an kāwō kāyā	loads were brought
yā bā nì lā̀bārī̀	he gave me the news
mun shā ruwā	we drank water
nā ga kwā̀dī ukù	I saw three frogs
sun gàjī dṑmin tàfiyā̀	they were tired from traveling
kun yi ƙṑƙarī	you tried
kā fadā̀ minì gàskiyā	you told me the truth
yā kōyā̀ masà jiyà	he taught him yesterday
mun shā wùyā yâu	we had difficulty today
sun zō makarantā	they came to school

b. Noun Plurals. Transform the following by using the plural form for the underlined noun. Make other changes when necessary.

mu nā̀ dà kàntī̀
àkwai tā̀tsūnìyā wurīnā
wani mùtûm yā iyā̀ irìn wannàn aikī̀
màcè ta nā̀ ta dafā̀ àbinci
yā bā̂ àlmājìrī aikī̀
kḕkē dà tsā̀dā nḕ
ya nā̀ sôn bùhū wandà na kāwō
su nā̀ bùkātàr̃ fātanyā̀
nā gamā̀ àbìn dà ka kḕ sō̂
nā ga bàbban kṑgī à ƙasan nân
wannàn aikī̀ dà wùyā nḕ
zā kà sàyi kwàndō yànzu?
kujḕrā nawà à ɗākìn nân
mālàm yā tàfi kā̀suwā
i nā̀ dà rī̀gā

c. Verb: -o form. Change by using the -o form of the underlined verb. Give the translation for the utterance using the -o form. e.g.-
kun shìgā ⟶ kun shigō

yā nēmā̀ minì yārṑ
tā dūbā̀ hatsī̀
sun tā̀shī̀ ƙarfḕ ɗayā
kà jē kà sàyā
zân kōmā̀ gṑbe
an ɗàuki kāyammù
ìnā zân sā̀mi àbinci?
kun kai minì littāfī̂
sun shìgā sànnu-sànnu

2. Frame drill.

a. Doubling of adverbial nominals. Fill in the blank with a suitable adverbial nominal which is doubled.

yā yi aikī̀ __________
ya nā̀ ______________ yànzu
su nā̀ tàfiyā̀ __________
kà zō ________________
aikìnsà yā ƙārḕ __________
nā iyā̀ Hausā __________
an sā̂ shi __________
tā mutù __________

b. Fill in the blank with a suitable word or phrase.

__________ dà dāɗī nḕ
bā̂ yaddà zā mù __________
mun kāsā̀__________
__________yā ƙārḕ
bàri mù zaunā̀ mù yi__________
bài iyā̀__________sṑsai ba
ku nā̀ ta__________
wannàn lā̀bārìn__________nē
yā __________bisà tēbùr̃
bā̂ àbîn dà__________

3. Translation drill

a. Rānā - kwānā. Use the correct form for 'day' in the following blanks.

bayan__________bakwài zâi zō
nakàn gan shì__________Lahàdī̀
__________nawà ka kḕ gàrī?
zân kāwō shì dà__________
wata/wani__________àkwai tā̀ruwā
zā mù yi__________huɗū à wajên
sun tā̀fi__________nân

4. Substitution drills.

a. Concentrate on the meaning.

	a nā̀ kāwō masù *yâu*
dà rānā	a nā̀ *kāwō* masù dà rānā
kōyā̀	a nā̀ kōyā̀ masù dà *rānā*
darē	a nā̀ kōyā̀ *masù* dà darē
minì	*a nā̀* kōyā̀ minì dà darē
sun	sun *kōyā̀* minì dà darē
biyā	sun biyā minì dà *darē*
sāfē	sun *biyā* minì dà sāfē
fàɗā	*sun* faɗā̀ minì dà sāfē
yā	yā faɗā̀ *minì* dà sāfē
wa Àlī	yā faɗā̀ wà Àlī dà *sāfē*
zâi wurī	zâi faɗā̀ wà Àlī dà wurī

b. Concentrate on the meaning.

	bà zā à rasā̀ bà
fàɗā	bà zā à fàɗā___ba
zâi minì	bà zâi faɗā̀ minì ba
yā	bài faɗā̀ minì ba
wà Àlī	bài faɗā̀ wà Àlī ba
bā sū̀	bā sū̀ faɗā̀ wà Àlī
a nā̀ ta	a nā̀ ta faɗā̀ wà Àlī
ta à nân	ta nā̀ ta faɗā̀wā à nân
kōyā̀wā	ta nā̀ ta kōyā̀wā à nân
makarantā	ta nā̀ ta kōyā̀wā à makarantā
tā riƙā̀	tā riƙā̀ kōyā̀ à makarantā

c. Concentrate on the meanings.

	tā̀shī ìn tàimàkē kà
mù	tàshī mù tàimàkē kà
sù	tàshī mù tàimàkē sù
bàrī	bàrī mù tàimàkē sù
nḕmā	bàrī mù nḕmē sù
kù	bàrī kù nḕmē sù
kadà	kadà kù nḕmē sù
tàmbayā̀	kadà kù tàmbàyē sù
dukànsù	kadà kù tàmbàyi dukànsù
fitar̃ dà	kadà kù fitar̃ dà dukànsù
tāshī̀	kadà kù tāshī̀ dukànsù

LESSON XVIII -- Audu and Ali

PROVERB

*Kōmai zā kà yī kà nḕmi àbin kânkà. Whatever you do look out for your own interest first.

NARRATIVE

Audù dà Àlī

1 Audù dà Àlī su nā̀ cikin tàfiyā̀. Zā̂ su kā̀suwā dà kāyā.
Audu and Ali they were on trip. Were-going they (to) market with loads.

2 Sai gā̀ wani àbù à bā̀kin hanyā̀. Àlī ya ɗaukā̀, ya dūbā̀. Àshē
Then there-was a thing at side-of path. Ali he picked-up he looked-at-(it).Why

3 jàkar̃ kuɗī cḕ. Sai Audù ya cē̂, "Kâi, yâu mun yi sā'à."
bag-of money it-was. Then Audu he said, "Boy, today we are lucky."

4 Àlī ya cē̂, "A'a! Mū mukà yi sā'à nē? Kō dai nī nā yi sā'à?"
Ali he said, "What! We we are lucky are-we? Or instead me I am lucky?"

5 Audù ya cē̂, "Tṑ shī kḕ nan, Allā̀ yà bā mù lāfiyā̀."
Audu he said, "Okay that's that, God may-he give us well-being."

6 Sukà cīgàbā dà tàfiyàr̃sù har̃ sukà shìga wani baƙin dājī̀.
They continued with trip-their until they entered a dark forest.

7 Sai waɗansū mafàsā sukà fāɗā̀ musù.
Then certain robbers they fell-on them.

8 Audù dà Àlī sukà zūrā̀ dà gudù. Sū mafàsā sukà bi sù.
Audu and Ali they broke into run. They robbers they followed them.

9 Cân sai Àlī ya gàjī sabòdà nauyin kāyansà. Ya cē̂, "Wâyyō̂!
Later then Ali he tired because-of heaviness-of load-his. He said, "Alas!

10 Yâu zā mù yi hàsārā̀."
Today will we have misfortune."

11 Audù ya cē̂, "A'a! Mū zā mù yi hā̀sarā̀ nē? Kō dai kai zā
Audu he said, "What! We will we have misfortune do-we? Or, rather, you will

12 kà yi hàsārā̀?"
you have misfortune?"

New Vocabulary:

3	jàkā (f)		(small) bag, 100 pounds (money)
4	a'a		(exclamation of surprise)
6	cīgàbā	V	continue
	cī̀, 'eat' gàbā, 'front, forward'		
	dājī		'bush', uninhabited land
	baƙin dājī̀		forest
	mafàshī (pl. mafàsā)		highway robber, 'highwayman'
8	zūrā̀	V	break into (a run)
	gudù	V	or Noun: run, running
	bī/bi	V	follow
	sabòdà		because of, on account of
	nauyī		heaviness
	wâyyō		(exclamation of despair)
10	(h)àsarā̀ (f)		tragedy, misfortune

CONVERSATIONS:

I

Àlī	Audù
gā̀ wani àbù à bā̀kin hanyā̀.	àshē? mḕnē nḕ.?
jàkā cḕ.	mādàllā. àkwai àbù à cikī?
àkwai. kâi ya nà dà nauyī.	wàtàkīlà bā̂ shi dà àmfā̀nī.
a'a! kuɗī nḕ!	mādàllā, kâi mun yi sā'à.
hakà nē. bàri mù ƙirgā̀.	*tō̂, zân ƙirgā̀ kwàbbai.
dà kyâu, sū nḕ mā̀su yawā̀ kō?	*ā'à, sulūlūkā̀ sun fi sù yawā̀.
gàskiyar̃kà. kō zā sù kai fâm gōmā̀.	ai zā sù fi hakà. kwàbbai sun kai sulḕ tar̃à.
tō̂, gā̀ fâm gōmā̀ shā̂ huɗū nân.	kâi! dukà yā yi fâm shā̂ huɗū dà sulḕ tar̃à.
àmmā kuɗîn yā tsūfā.	hakà nē. wàtàkīlà yā daɗḕ à nân.
*bā̂ kōmai. ya nā̀ dà àmfā̀nī duk dà hakà.	gàskiyar̃kà. bàri mù kai shi gidā.
*tō̂. àmmā sai mù bi wata hanyā̀.	*yâuwā. kadà mài kuɗîn yà sāmḕ mù.
hakà nē. mù tàfi.	dà kyâu.

II

Ūmarū̀	Daudà
bàri ìn faɗā makà lā̀barìn tàfiyàr̃mù.	tō̂, nā jī.
*tō̂, ràn nan mu nā̀ kân hanyā̀.	tō̂.
sai mukà shìga wani baƙin dājī̀.	na'àm.
mù nā tàfiyā̀ sai mukà ji wani àbù.	àshē?
hakà nē. sai mukà zūrā̀ dà gudù.	kâi. mafàsā nḕ?
ai bà mù gan sù ba.	tō̂.
mukà gudù har̃ mukà kai gidā.	kâi, kun yi sā'a kḕ nan.
gàskiyar̃kà.	ai wancàn hanyā̀ bā̂ kyâu.
*hakà nē. bà zā mù sākḕ ɓîntà ba.	*tō̂, yā fi kyâu kù bi wata kḕ nan.
*mun gōdḕ Allā̀ dà mukà zō lāfiyā̀.	hakà nē

NOTES

Proverb

kâi 'head' + -n + -kà = 'yourself.' See Grammar 14.2.
Lit: 'whatever you will do seek (the) thing for yourself.'

Narrative

2 bàkin hanyà, lit: 'mouth-of path' = 'side of the path/road.'

4 a'a = an exclamation of amazement.

9 cân, lit: 'there' Here cân refers to time rather than space and means 'later.'

Conversations

I kwàbbai 'pennies' is the plural of kwabṑ.
sulūlūkā̀ 'shillings' is the plural of sulḕ.
duk dà hakà = 'in spite of this.'
wata hanyā̀ = 'another path.'
kadà ... mì = 'lest the owner of the money run into us.'

II ràn nan = rānā nân = 'this (particular) day, a certain day.'
sā̀kē bînta = 'again follow it.' bî̄ 'following' is the noun form of bī 'follow.'

wata = 'another one'

dà = 'that' in this context.

GRAMMAR

18.1 Noun Plurals: Classes V - X

Among the large number of minor (i.e.- less important statistically) classes of noun plurals it will be helpful to mention the following:

1) Class V plurals are characterized by a high-low-high (or falling-high) tone pattern with the following vowel and consonant patterns in the final two syllables:

a) An -ā̀Cā pattern (C = the final consonant of a CC cluster occurring before the final vowel of the singular form)--

ƙarfḕ	ƙarā̀fā	metal
sirdī̀	sirā̀dā	saddle
gunkī̀	gumā̀kā	idol

b) An -ā̀Cū pattern (C = the final consonant of the singular form or another consonant such as -n)--

ƙafā̀	ƙafā̀ffū	leg
dūtsḕ	duwā̀tsū	stone
idṑ	idā̀nū	eye

c) A -.^.Cā pattern where the vowel which takes the falling tone is the vowel of the next to last syllable of the singular form (usually -a) the C is either the consonant of the next to last syllable of the singular or that same consonant doubled--

yārṑ	yā̂rā	boy
zōbḕ	zō̂bbā	ring
damī̀	dâmmā	bundle of grass, stalks, etc.

2) Class VI plurals are characterized by a variety of tone patterns with an -aCī termination where the -a may be long or short, high or low tone, the C may be either -k- or -nn-, and the -ī is always high tone and long--

a) The -àkī subclass--

kwānā	kwā̀nàkī	day
gōnā	gṑnàkī	farm

b) The -ànnī subclass-

watā̀	wàtànnī	month
wā̀sā	wā̀sànnī	game
ùbā	ùbànnī	father

c) The -ākī subclass-

àkwiyā̀	awākī	goat
tunkìyā	tumākī	sheep
dōkī̀	dawākī	horse

d) The -akī subclass-

kāyā	kayàyyakī	loads

3) Class VII plurals are characterized by a high-high tone pattern with a terminal -ū:

yātsā̀	yātsū	finger
namā̀	nāmū	(wild) animal
sā̂, sānìyā	shānū	cow

4) Class VIII plurals may be termed "opposite" or "polar" plurals. If the singular ends in -ā the plural ends in -ī. If the singular ends in -ī or -e the plural ends in -ā. The tonal patterns are varied-

kā̀zā	kā̀jī	chicken
mijī̀	mazā	husband
màcè	mātā	woman

5) In class IX are lumped a miscellany of other plurals ending in -ā. Several possible subclasses (or new classes) will be evident within this category:

cōkàlī	cōkulā̀	spoon
tàkàlmī	tākalmā̀	shoe
ƙànƙanḕ	ƙanānā̀	small (thing)
maɗìnkī	maɗìnkā	tailor
mahàucī	mahàutā	butcher
marṑƙī	marṑƙā	beggar
bàbbā	mânyā	big (thing)
ɗā	'yā'yā	son
Bàtūrḕ	Tū̀rā̀wā	European

6) Class X plurals are reduplicative:

irī̀	irī̀-irī̀	kind
en'ḕ	en'ḕ-en'ḕ	Native Administration
yāƙī̀	yā̀ƙe-yā̀ƙē	war

18.2 Verb: -ar̃ Form (see also 8.5)

Many Hausa verbs may be transformed into an -ar̃ form: all tones high, terminal vowel replaced by -ar̃. The meaning of the -ar̃ form is often roughly the causative of the basic meaning. The -ar̃ forms of several common verbs are listed under 8.5. Review that section and add the following verbs:

eat	cī	ciyar̃/cid	feed
go out	fìta	fitar̃/fid	take out
pour	zubā̀	zubar̃/zub	throw away
tell	gayā̀	gayar̃/gai	greet
stand, stop	tsayā̀	tsayar̃/tsai	cause to stand, stop
get well	war̃kḕ	war̃kar̃	heal

18.3 Doubling of Non-Adverbial Nominals

Independent and adjectival nominals may be doubled to give the sense of 'somewhat like ...' or '...ish.' That is, this type of doubling often signals indefiniteness. Final vowels of such words usually shorten if long-

baƙi-baƙi	blackish
fari-fari	whitish
ruwa-ruwa	watery
sanyi-sanyi	sort of cold

18.4 Sentence Structure: continued from 17.5

The Narrative in this lesson provides the following additions to the list of multi-clause sentences in 17.5-

	Introd. Slot	Clause Slot	Concl. Slot
Line 2	Àlī	1. ya daukā̀	
		2. ya dūbā̀	
3		1. sai Audù ya cê,	
		2. "kâi, yâu mun yi sā'à."	
5		1. Audù ya cḕ,	
		2. "tṑ shī kḕ nan,	
		3. Allā̀ ya bā mù lāfiyā̀."	

	Introd. Slot	Clause Slot	Concl. Slot
6		1. sukà cīgàbā dà tàfiyàr̃sù	
		2. har̃ sukà shìga wani baƙin dājī̀.	
9		1. ya cē̂,	
		2. "wâyyō̂!	
11		1. Audù ya cē̂,	
		2. "a'a!	
		3. mū zā mù yi hā̀sarā̀ nē?	

Note that in line 2 the word Àlī that would otherwise be analyzed as a clause subject has become the topic of the multi-clause sentence and is, therefore, analyzed as the filler of the sentence introducer slot.

DRILLS.

1. Transform drills.

a. Plurals. Transform the following by using the plural form for the underlined. Make any other necessary alterations in order to make correct Hausa utterances.

nā ga ƙarfḕ kusā dà wancàn kàntī
sun yi kwānā gùdā à hanyā̀
mafàshī yā ɗàuki jàkar̃sà
ya nā̀ dà àkwiyā̀
an yankà sā̂
kā̀zā tā ci hatsī
yārṑ yā zūrā̀ dà gudù
yā faɗā̀ minì hàsāràr̃ tunkìyā
wànè irìn nāmā̀ ku kḕ sō̂?

b. Verb: -ar̃ form. Transform the following utterances as in the example below making the present subject the object of the -ar̃ form of the verb and making necessary changes in the rest of the utterance. Give the meaning of each as it now stands and then with the -ar̃ form.

e.g. kā̀jī sun cī ⟶ an ciyar̃ dà kā̀jī

mutā̀nē sun tsayā̀
awākī sun fìtā
yā̂rā sun zaunā̀
kwā̀ɗī sun kōmā̀
tumākī sun shìgā

2. Frame drill. Insert a suitable word or phrase in the blank.

wannàn jàkar̃ __________cē
yā cīgàbā dà__________
gā̀ wani àbù à__________
sū__________sun bi sù
yā__________sabọ̀dà__________
__________ya nā̀ dà nauyī
sū nḕ mā̀su__________ko?
__________zā mù yi hàsārā̀

3. Substitution drills.

a. Concentrate on the meanings.

	gā̀ wani àbù à bā̀kin hanyā̀
kṑgī	gā̀ wani àbù à bā̀kin kṑgī
àkwiyā̀	gā̀ wata àkwiyā̀ à bā̀kin kṑgī
kusā dà	gā̀ wata àkwiyā̀ kusā dà kṑgī
tsōfon mùtûm	gā̀ wata àkwiyā̀ kusā dà tsōfon mùtûm
bùhū	gā̀ wani bùhū kusā dà tsōfon mùtûm
kujḕrā	gā̀ wani bùhū kusā dà tsōfuwar̃ kujḕrā
kwandunā̀	gā̀ waɗansu kwandunā̀ kusā dà tsōfuwar̃ kujḕrā
à kân	gā̀ waɗansu kwandunā̀ à kân tsōfuwar̃ kujḕrā
tēbùr̃	gā̀ waɗansu kwandunā̀ à kân tsōfon tēbùr̃
àbinci	gā̀ wani àbinci à kân tsōfon tēbùr̃

b. Concentrate on the meanings.

	yâu mun yi sā'à
hàsārā̀	yâu mun yi hàsārā̀
sun	yâu sun yi hàsārā̀
mafàshī	mafàshī yā yi hàsārā̀
sabòdà hakà	sabòdà hakà yā yi hàsārā̀
gudù	sabòdà hakà yā yi gudù
nā̀	sabòdà hakà ya nā̀ gudù
hàsārā̀	sabòdà hàsārā̀ ya nā̀ gudù

c. Concentrate on the meanings.

	àlmā̀jìransà sun sākḕ zuwā̀ wurimmù
Zāriyā̀	àlmā̀jìransà sun sākḕ zuwā̀ Zāriyā̀
nī dà kâina	nī dà Kâina na sākḕ zuwā̀ Zāriyā̀
àbokīna	àbokīna yā sakḕ zuwā̀ Zāriyā̀
zâi	àbokīna zâi sākḕ zuwā̀ Zāriyā̀
gidan ùbāna	àbokīna zâi sākḕ zuwā̀ gidan ùbāna
nḕmā	àbokīna zâi sākḕ nēman gidan ùbāna
sābon aikī̀	àbokīna zâi sākḕ nēman sābon aikī̀
rī̀gā	àbokīna zâi sākḕ nēman sābuwar̃ rī̀gā
ya nā̀	àbokīna ya nā̀ nēman sābuwar̃ rī̀gā
makṑyā	makṑyā su nā̀ nēman sābuwar̃ rī̀gā

LESSON XIX - Aren't You Well?

PROVERB

lāfiyàr̃ jìkī ar̃zìkī nḕ.	Health is wealth.

BASIC DIALOG

1. ìnā zā̂ ka àbōkī?	Where are you going friend?
*2. ai zā̂ ni asìbitī̀ ìn shā māgànī.	I'm going to the hospital to take medicine.
asìbitī (pl. asibitōcī)	hospital
3. àshē? bā kā̀ dà lāfiyā̀ nē?	Is that so? Aren't you well?
4. ī, jìkīnā ya nā̀ dāmū̀nā sṑsai.	Yes, my body really bothers me.
dāmù/dā̀muwā	worrying, bothering
5. zàzzàɓī nḕ?	Is it malaria?
zàzzàɓī	fever, malaria
6. ā'à, cīwòn cikī̀ nē.	No, it's stomach trouble.
cīwṑ	illness, pain, injury
cīwòn cikī̀	any kind of stomach complaint
7. kâi! wannàn bā̂ kyâu.	Boy, this isn't good.
*8. gàskiyar̃kà. nā jē gûn likitā̀ jiyà yà dūbā̀ minì bayan gidānā.	You're right. I went to the doctor yesterday for him to check a specimen for me.
gū̂/gurī (pl. gurā̂rē)	place
gûn/gurin	to (a person) (= wurin, wajen)
likitā̀	doctor
bāyā	back
bāyan	behind
bāyan gidā	feces, toilet
9. dà kyâu. yā sā̀mi dàlīlìn?	Cood. Did he discover the cause?
dàlīlī̀ (pl. dàlīlai)	reason, cause
10. bài fàɗā ba. yā cē̂ kawài ìn riƙā̀ zuwā̀ asìbitī̀ ìn shā māgànī.	He didn't say. He said only that I should regularly come to the hospital to take medicine.
11. tô, ka nā̀ zāwṑ nē?	Well, do you have diarrhea?
zāwṑ	diarrhea
*12. bābù. ai cikī̀ yā ɗaurḕ.	No. (Instead) I am constipated.
ɗaurā̀/ɗaurḕ	tie up

*13. kâi, wannàn dà wùyā! àmmā likitā̀ zâi bā dà tàimakō.	Boy that's difficult! But the doctor will help.
tàimakō	help
*14. gàskiyar̃kà. shī mùtumìn kirkī̀ nē.	Right. He's a good man.
kirkī̀	excellence, goodness of character or quality
*15. ai dā̂ i nā̀ zuwā̀ asìbitī̀ kullum.	Why I used to go to the hospital regularly.
16. mḕ ya dā̀mē kà.?	What bothered you?
ɗā̀mā (i/ē)	V bother, worry
ɗā̀mu	V be worried, bothered
17. tsūtsàr̃ cikī̀.	Stomach worms.
tsūtsā̀ (f) (pl. tsūtsōtsī)	worm
*18. kâi, bā nā̀ sôn wannàn kō kàɗan!	Wow, I don't want that at all!
19. ai bā̂ dāɗī. àmmā māgànī ya nā̀ dà ƙarfī.	That's sure unpleasant. But the medicine is strong.
ƙarfī	strength
*20. sṑsai! saurā kàɗan māgànîn dà kânsà ya kashḕ ni.	(You're) right! A little more and the medicine itself would have killed me.
kashḕ	V kill
21. hakà a kḕ fàɗā.	So they say.
22. àmmā bā̂ kōmai, lāfiyā ni kḕ yànzu.	But that's okay, I'm well now.
*23. mādàllā. tō̂, nā shigḕ yànzu.	Good. Well, I'm going now.
shigḕ	V pass by
*24. tṑ bā̂ lâifī. kà gayar̃ minì dà mā̀su bā dà māgànī.	That's okay. Greet those who give out medicine for me.
gayar̃ (dà)/gai dà/gaishē	V greet
*25. yâuwā, sā̂ jī. sai an jumā.	Okay, they'll hear. See you later.
sā̂	they (future II aspect)
*26. tṑ mun jimā̀ dà yawā̀.	Fine, see you later.
jimā̀	(alternative form of jumā̀)

Supplementary Expressions

*27. murā̀ tā kāmā̀ ni.	I've caught a cold.
murā̀ (f)	head cold
28. i nā̀ dà cīwòn kâi.	I have a headache.

*29. yā shā wàhalâ dà yawâ.	He had a lot of trouble.
wàhalā (f)	trouble
30. yā yi minì àllūrâ.	He gave me a shot.
31. yā yi sauƙī.	It is a bit better.
32. yā war̃kê.	He/it got better.
war̃kê	V recover, get well; cure
33. tā yi cikî.	She became pregnant.
34. lōkàcin haihùwā yā yi.	It's time for the birth.
haihûwā/haifûwā (f)	birth
35. bàri mù jē asìbitî dà wuri.	Let's get to the hospital in a hurry.
dà wuri	in a hurry, right away
36. tā haihû.	She gave birth.
haihû/haifû	V give birth

CONVERSATIONS

I

Ûsmân	Mâmūdù
*uwar̃gidankà tā yi cikî nē?	hakà nē. ta nâ dà na watâ bìyar̃.
*mādàllā. àmmā nā ji bā tâ jîn dāɗī.	*ī, cikî yakàn dâmē tà.
kâi, wannàn bâ kyâu!	gàskiyar̃kà.
ai saurā kàɗan màtātā ta mutù wajen haifûwā.	àshē?
ī, zàzzàɓī yā kāmà ta à lōkàcîn.	kâi, tā shā wàhalâ!
sôsai. àmmā Allâ yā bā dà sā'à.	mādàllā. likitâ yā bā tà māgànī nê?
ī, yā yi matà àllūrâ.	sā'ànan ta ji sauƙī kō?
hakà nē. tā kōmâ lāfiyâ.	mādàllā.

II

Daudà	Likitâ
kâi, likitâ, bāyānā ya nâ dâmùnā!	yàushè nē ya sōmâ.?
jiyà dà dà darē.	mè ka kè yî à lokàcîn.?
ai i nâ aikî à gidā.	kā ɗauki àbù mai nauyī nē?
*ī, mun gamâ sābon kàn ɗākî sai mukâ ɗaukâ, mukà sâ.	ai shī nê dàlīlìn.
gàskiyar̃kà. bâ wanı māgànī nê?	àkwai māgànī manà.
zâi bā dà tàimakō nē?	*ī, àmmā wannàn bā yâ war̃kèwā dà wuri.
*tô bâ kōmai... yâu dà gòbe.	*hakà nē. kà shāfâ māgànin nan kōwàcè rānā.
tô zân yi hakà. nā gōdê.	tô, Allâ yà sâ yà yi sauƙī dà wuri.
âmin.	

Adàm

kâi, nā dā̀mu sṑsai!

*ai sānìyātā tā kusā haifū̀wā.

ī, àmmā wàtàkīlà zā tà gudù dājī̀.

ai nā ɗaurḕ ta à gidā.

àmmā ta nā̀ dà ƙarfī dà yawā̀.

ā̀min. àmmā yā kàmātā̀ ìn kōmā̀ gidā.

hakà nē. àmmā in tā yi cīwṑ fā̀.?

*ī, àmmā duk dà hakà zân kōmā̀.

tṑ sā̂ jī.

III Bāwà

ìnā dàlīlī̀.?

tṑ dà kyâu.

hakà nē. bà kà ɗaurḕ ta ba?

tṑ shī kḕ nan.

tō̂, Allā̀ yà sā̂ tà zaunā̀.

ai bā̀ hakà ba nḕ. kōmai zâi yi kyâu.

*bā̀ ɗankà ya nā̀ wajên ba?

tṑ bā̂ lâifī. gai dà gidā.

NOTES

Basic Dialog

2. shā māgànī - lit: 'drink medicine' whether or not the medicine is liquid, e.g.- taking a pill (which usually involves a sip of water) is considered 'drinking' medicine.

8. bayan gidā - a euphemism for toilet (= behind the compound) and thus for feces. ìnā bayan gidā? = 'where is the toilet.'

12. ai... - lit: '(my) stomach is tied (in knots).'

13. bā dà - the dà is required after bā when there is no indirect object expressed.

14. mùtumìn - nouns ending in a consonant commonly suffix -in rather than simply -n as the possessive link (see also mālàm - mālàmin). Note also the tone change in mùtumìn.

15. Lit: 'why in the past I was going to the hospital always (= regularly).'

18. kō kàɗan = 'even a little,' i.e. 'not at all' after a negative.

20. saurā... lit: 'remaining a little the medicine itself it killed me.' saurā kàɗan ≐ 'lacking but little' or 'almost.'

Certain worm medicine is very powerful and causes the person under treatment with it to feel very weak and even ill for a time.

23. nā shigḕ = 'I (will) continue on my way/pass by.' shigḕ is a form of shìgā 'enter (there),' shigō 'enter (here).'

24. gayar̃ minì dà - the indirect object regularly comes between the verb and the dà with 'consonant verbs' such as gayar̃. The gai dà and gaishē forms of this verb are not ordinarily used when an indirect object is employed, however.

25. sā̂ jī = 'I'll greet them.' This is the regular formula employed in answer to gai dà..., 'greet (so-and-so).'

26. mun jimā̂ dà yawā̂ - lit: 'we (will) wait much.' This formula is regularly employed in answer to sai an jumā̂.

27. In Hausa the cold catches the person not the person the cold.

29. One 'drinks' trouble in Hausa.

Conversations

I uwar̃gidā - lit: 'mother (uwā) of the compound' = 'head wife.'
uwar̃gidankà = 'your wife.'
bā tā̂ jîn dādī = 'she doesn't fell well.'
cikī̂ yakàn dā̂mē tà = 'pregnancy regularly is troublesome for her.'

II kân dākī̂ = '(grass) hut roof' of a round hut.
war̃kē̂wā (f) - verbal noun of war̃kē̂.
yâu dà gō̂be = 'little by little.' See lesson VI Proverb.
Proverbs and allusions to proverbs are regularly employed in ordinary conversation in this way.
shāfā̂ = 'rub, wipe.'

III kusā - 'near' is also employed as a verb = ' be near.'
tā kusā haifū̂wā = 'she is near giving birth' i.e. - about to deliver.
bā̂... = 'isn't your son there?' bā̂...ba is sometimes employed in this way with a whole clause especially in negative questions.

GRAMMAR

19.1 Verb: -ē Form

Many Hausa verbs have an -ē form with a high-low, or (with three or more syllables) a final low-high preceded by all high tone pattern. The -ē forms frequently indicate more complete, extensive or thorough action than the basic form of the verb.

With many verbs, however, the -ē has virtually replaced the basic form in common usage (sometimes, indeed, the basic form has been lost) so that very little, if any, difference in meaning remains between the -ē form and the basic form of those verbs. Some common examples are--

		ajìyē	put, place
beat	bugā̀	bugḕ	knock over/out
blow	būsā̀	būshḕ	get dry
fill	cikà	cikḕ	fill completely
increase	daɗā̀	daɗḕ	spend long time
tie up	ɗaurā̀	ɗaurḕ	tie up
sew	ɗinkā̀	ɗinkḕ	sew
		gōdḕ	thank
(to)best	kasā̀	kashḕ	kill
dip out	kwāsā̀	kwāshḕ	collect all
increase	ƙārā̀	ƙārḕ	finish
spoil	lālā̀tā	lālā̀cē	spoil
penetrate	nutsā̀	nutsḕ	go under (water)
reduce	ragā̀	ragḕ	reduce
cover	rufā̀	rufḕ	cover, close
recompense	sākā̀	sākḕ	do again
sell	sàyā	sayḕ	sell all of
enter	shìgā	shigḕ	pass by
		wucḕ	pass by
cut up	yankā̀	yankḕ	cut off
pour	zubā̀	zubḕ	spill

19.2 Verb: -u Form

The -u form has a low-high (all syllables low except the final high syllable) tone pattern and a final -u. The meaning is usually passive.

beat	bugā̀	bùgu	be drunk
cook	dafā̀	dàfu	be well cooked
bother	dā̀mā	dā̀mu	be worried
start	fārā̀	fā̀ru	happen
join	gamā̀	gàmu	meet
rub	gōgā̀	gṑgu	be experienced
repair	gyarā̀	gyàru	be repaired
moisten	jiƙā̀	jìƙu	be soaked
establish	kafā̀	kàfu	be established
increase	ƙārā̀	ƙā̀ru	be increased
squeeze	matsā̀	màtsu	be under pressure
separate	rabà	ràbu	be separated
reduce	ragḕ	ràgu	become less
lack	rasā̀	ràsu	die
got	sāmù	sā̀mu	happen
collect	tārā̀	tā̀ru	gather together
do	yī	yìwu	be possible

19.3 Names of Body Parts Used as Positional Words (see also 12.3)

A number of the names of bodily parts are frequently employed with specialized meanings--

bā̀kī 'mouth' ---- bā̀kin = edge

bā̀kin hanyā̀ = the edge of the road

bā̀kin rījìyā = the edge of the well

bāyā 'back' ---- bāyan = behind, after; bāyan dà = after

bāyan gidā = (lit: behind the house) feces, toilet

bāyan awā̀ biyū = after two hours

bāyan dà ya tàfi = after he left

cikī̀ 'stomach' ---- cikī, cikin = in, inside

cikin gidā = inside the house

yā fìta dàgà cikī = he went out from inside

gàbā 'front' ---- gàban, gàba dà = in front of

yā tàfi gàbammù = he went ahead of us

yā faɗī̀ gàban sarkī = he fell before the chief gṑshī 'forehead' ---- gṑshin = brink of, forefront of

gṑshin tudù = brow of a hill

gṑshin yāƙī̀ = forefront of the battle

gṑshin zuwànsà = just before his coming

jìkī 'body' ---- jìkin = against the side of

jìkin bangō = against the wall

kâi 'head' ---- kân = atop, on, concerning

ya nā̀ kân tēbùr̃ = it's on the table

yā yi màganā̀ kân kuɗī = he talked about money

19.4 Dependent Clause: Subjunctive Aspect

As has been noted in 6.1 and elsewhere one of the most common uses of the subjunctive aspect is in contexts where English would use 'to', 'that he might' or the like before a dependent clause. We listed several examples of dependent clauses employing the subjunctive aspect in 17.5 (e.g. B.D. 2, 5, 7, 24) and this lesson provides six more examples (B.D. 2, 8, 10; Conversations II -- next to last line -- and III -- 5th and 6th lines).

One type of internal sentence structure involves an independent clause (which sometimes is subjunctive) followed by a dependent clause in the subjunctive aspect, e.g.--

	Independent Clause	Dependent Clause
XVII B.D.2	mù zaunā̀	mù yi hīrā
5	fàɗā	ìn jī
7	tà zō	mù ji tà
24	tā̀shī	ìn tàimàkē kà
XIX B.D. 2	ai zā̂ ni asìbitī̀	ìn shā māgànī
8	nā jē gûn likitā̀ jiyà	yà dūbā̀ minì bā̀yan gidānā
10	yā cē̂ kawài	1. ìn riƙā̀ zuwā̀ asìbitī̀
		2. ìn shā māgànī
Conv.II	Allā̀ yà sā̂	yà yi sauƙī dà wuri
III	Allā̀ yà sā̂	tà zaunā̀
	àmmā yā kàmātā̀	ìn kōmā̀ gidā

DRILLS

1. Transform drills.

a. -e form of verb. Transform the following by replacing the verbs with the corresponding -e form. Give the meaning before and after the change.

yā shìga gidammù
an ƙārā̀ kuɗinsà
mài/gidā zâi sàyā
nāmā̀ mukà yankā̀
tā cikā̀ shi dà ruwā
zâi yankā̀ shi an jimā̀
nā zubā̀ ruwā à ƙasā̀
àbōkīna yā ɗinkā̀ minì rī̀gā

b. -u form of verb. Transform the following utterances as in the example making the object the subject of the -u form of the verb. Give the meaning before and after the change.

yā dafā̀ àbinci   àbinci yā dàfu

sun gyarā̀ kḕkē
nā gamā̀ mutā̀nen gàrī
yā dā̀mi uwar̃gidansà
mun ƙārā̀ lìttàttàfi à gidā
ruwā yā jiƙā̀ bùhun gyàɗā
yā rabà yâ̄rā
an kafā̀ makarantā
mài cìnikī yā ragḕ ƙuɗinsà
bài yi rawā ba
sun fārā̀ faɗā̀

2. Translation drill.

nā bar̃ gidansà (after two hours)
(after he came) zā sù tàfi wurin aikī̀
yā fā̀ru (at the edge of the forest)
kà sā bùhū (against the wall)
mun yi màganā̀ (concerning their coming)
kun shā wàhalā̀ (in the hospital)
bàn san àbîn dà (is inside the small bag) ba
(in front of our house) sun tā̀ru
yā tàfi (on his bicycle)

3. Frame drill. Insert a suitable clause in the blank.

fàɗā ______________
yā kàmātā̀______________
yā zūrā̀ dà gudù______________
zân shā māgànī ______________
tā̀shī______________
mun jimā̀ dà yawā̀______________
zā̂ ni gûn likitā̀______________
yā war̃kḕ______________
yā cē̂ wà àbōkinsà______________
zā̂ ni asìbitī̀______________

4. Question - answer drill. Give a suitable answer in Hausa to the following questions.

mḕnē nḕ aikìn likitā̀?
ìdan jìkī ya nā̀ dāmùnkà, ìnā zā kà tàfi?
mḕ ya dā̀mē kà?
uwar̃gidā bā tā̀ dà lāfiyā̀. mḕ ya dā̀mē tà?
mḕnē nḕ àmfā̀nin àllūrā̀ cikin asìbitī̀?
kā san dàlīlìn zuwànsà?
yàushè zā sù shigḕ?
mḕ ya kashḕ shi?
māgànī zâi bā shì tàimakō nḕ?
nā ji kā shā wàhalā̀ dà yawā̀. wànè irī̀.?
wā̀nē nḕ mùtumìn kirkī̀?
zā kà jē gûn ùbankà yâu?

5. Substitution Drills.

a. Concentrate on the meanings.

	likitā̂ zâi bā dà àllūrā̂
māgànī	likitā̂ zâi bā dà māgànī
nì	likitā̂ zâi bā nì māgànī
tàimakō	likitā̂ zâi bā nì tàimakō
àbōkinsà	àbōkinsà zâi bā nì tàimakō
yā	àbōkinsà yā bā nì tàimakō
màcè	màcè tā bā nì tàimakō
Audù	màcè tā bā̂ Audù tàimakō
àbinci	màcè tā bā̂ Audù àbinci
kai wà	màcè tā kai wà Audù àbinci
uwar̃gidansà	uwar̃gidansà tā kai wà Audù àbinci

b. Concentrate on the meanings.

	yā cē̂ ìn riƙā̂ zuwā̂ asìbitī̂
gidansà	yā cē̂ ìn riƙā̂ zuwā̂ gidansà
sākē̂	yā cē̂ ìn sākē̂ zuwā̂ gidansà
kà	yā cē̂ kà sākē̂ zuwā̂ gidansà
wurinsà	yā cē̂ kà sākē̂ zuwā̂ wurinsà
fārā̂	yā cē̂ kà fārā̂ zuwā̂ wurinsà
mù	yā cē̂ mù fārā̂ zuwā̂ wurinsà
gudù	yā cē̂ mù gudù zuwā̂ wurinsà
ɗakìnsà	yā cē̂ mù gudù zuwā̂ ɗākìnsà
dàgà	yā cē̂ mù gudù dàgà ɗākìnsà

c. Concentrate on the meanings.

	wannàn māgànī ya nā̂ dà ƙarfī
bā̂ shi	wannàn māgànī bā̂ shi dà ƙarfī
wani	wani māgànī bā̂ shi dà ƙarfī
mùtûm	wani mùtûm bā̂ shi dà ƙarfī
hankàlī	wani mùtûm bā̂ shi dà hankàlī
mafàsā	waɗansu mafàsā bā̂ su dà hankàlī
màcè	wata màcè bā̂ ta dà hankàlī
lāfiyā̂	wata màcè bā̂ ta dà lāfiyā̂
àbokīna	wani àbokīna bā̂ shi dà lāfiyā̂
àkwiyā̂	wata àkwiyā̂ bā̂ ta dà lāfiyā̂
tā̂wa	tā̂wa àkwiyā̂ bā̂ ta dà lāfiyā̂
tumākī	nā̂wa tumākī bā̂ su dà lāfiyā̂

Vocabulary - Lessons XVI-XIX

a'a		(exclamation of amazement)
Àlhàmìs		Thursday
àllūrā̀ (f) (pl. àllū̀rai)		(sewing) needle, medical syringe
àrbà'in		40
Àsabàr̃		Saturday
àsārā̀		(see hàsārā̀)
asìbitī̀ (pl. asibitōcī)		hospital, dispensary
awā̀		hour
baƙin dājī̀		forest (lit: black bush country)
bāyā		back, behind
bāyan		behind
bāyan gidā		toilet, feces
bī/bi	V	follow
bisà		atop, above
càsà'in		90
cī	V	eat
cīgàbā		continue, go forward
cìka	V	become full
cīwṑ		illness, pain, injury
cīwòn cikī̀		stomach ache, stomach complaint
curī̀		ball
(dà) dà darē (see darē)		
dà rānā		during the day
dà wuri		soon, early
dājī̀		bush country, uninhabited land
baƙin dājī̀		forest (lit: black bush country)
dàlīlī̀ (pl. dàlī̀lai)		reason, cause
dā̀mā (i/ē)	V	bother, worry
dā̀mu		V be worried/bothered
dāmù/dā̀muwā		worrying, bothering
darē		nighttime
(dà) dà darē		at night
dubū		1,000

ɗaurā̀/ɗaurḕ	V	tie up, tie on (to)
faɗā̀		fighting, arguing
fāɗā̀	V	fall into
fāɗī̀	V	fall
fārā̀	V	begin, start
farin watā̀		full moon
fìtā		going out
gàjī	V	get tired
gāshī̀		hair, feather(s)
gayar̃ (da) (see gai dà 'greet')		
gū̂/gurī (pl. gurā̀rē)		place (see wurī)
gū̂n/gurin		in the presence/place of (see wurin)
gudù	V	run
gudù		running
haifū̀/haihū̀	V	give birth
haifū̀wā/haihū̀wā (f)		giving birth, bearing
hàmsin		50
hàsārā̀/àsārā̀ (f)		misfortune, loss due to misfortune
hau	V	mount, climb on
hīrā (f)		chatting (especially in the evening)
hūtū/hūtā̀wā (f)		rest(ing), vacation
iyṑ		swimming
jàkā (f)		(small) bag, 100 pounds (money)
jībi		day after tomorrow
jimā̀ (form of jumā̀, V wait awhile)		
jìm kàɗan		after awhile
jirā	V	wait (for)
jiyà		yesterday
Jumma'à		Friday
kāmā̀	V	catch, siege
kàmātā̀	V	is necessary...
kāsā̀	V	fall short of, be unable to, run short

kashḕ	V	kill
kā̀zā (f) (pl. kā̀jī)		chicken
kirkī̀		excellence, goodness of character or quality
kṑgī (pl. kōgunā̀)		river
kōyā̀	V	teach
kullum		always
kusa	V	nearly do...
kwā̀ɗō (pl. kwā̀ɗī)		frog
kwatā̀		quarter
ƙārḕ	V	finish (completely), be finished
ƙarfḕ		metal, o'clock
ƙarfī		strength
ƙṑƙarī		a worthy (usually successful) effort
ƙwaryā (f)		calabash, gourd bowl
Lahàdī̀/Lā̂dī̀		Sunday
Lā̀ràbā		Wednesday
latī̀		late
likitā̀		doctor
Lìttìnîn		Monday
madarā (f)		(sweet) milk
mafàshī (pl. mafàsā)		highway robber, 'highwayman'
màganā̀ (pl. màgàngànū)		word, talk
mâi		oil, cream, butter
masallācī		mosque, place of Muslim prayers
mḕtan		200
mijī̀ (pl. mazā)		husband
mìlyân		million
mintī̀		minute, mint (candy)
mṑtsī		movement, motion
murā̀ (f)		head cold
mutù	V	die

na'àm		(particle indicating interest and/or agreement in a situation such as story telling)
namijī̀ (pl. mazā)		male (see also mijī̀)
nauyī		heaviness
nutsḕ	V	go under (water), vanish
rasā̀	V	lack, be short of
riƙā̀	V	regularly do..., keep on doing...
sā̀	V	put, place, cause
sàbà'in		70
sabòdà		because of
Sātī		Saturday, week
saurā kàɗan		almost
sìttin		60
shēkarànjiyà		day before yesterday
shigḕ	V	pass by, go on
tàimakō		help, assistance
Tàlātā̀		Tuesday
tàlā̀tin		30
tàmā̀nin		80
tā̀ruwā (f)		gathering
tā̀tsūnìyā (f) (pl. tātsūniyōyī)		fable, story
tsallē		jumping
tsūtsā̀ (f) (pl. tsūtsōtsī)		worm
uwar̃gidā		(head) wife

waɗansu/wa'ansu/wasu		certain ones, some (pl. of wani, wata)
wàhalā̂ (f)		trouble, difficulty
wàncan		that (one previously referred to)
war̃kē̂	V	get well, recover; cure
war̃kē̂wā (f)		recovering; curing
watā̂ (pl. wàtànnī)		month, moon
wâyyō̂		(exclamation of dispair)
wucē̂	V	pass by, go on
wùyā (f)		difficulty
yaddà		how (that)
yàrdā	V	agree, permit
yayyafī		shower (of rain)
zambàr̃		1,000
zāwō̂		diarrhea
zàzzàɓī		fever, malaria
zūrā̂	V	break into (a run)

Additional Hausa Names -- Lessons XVI-XIX

Adàm = Adam
Bāwà = slave
Būbwā̀
Dōgo = tall person
Gāgarè
Ìsmā'Īlū̀ = Ishmael
Lawàl
Likitā̀ = doctor
Mā̀mūdù = Mohammed
Sulàimānù = Solomon

Synopsis of Grammar -- Lessons XVI-XIX

20.1 Person-Aspect Indicators

20.1.1 Habitual Aspect (see 16.1)

I	nakàn	mukàn	we
you (m)	kakàn	kukàn	you (pl.)
you (f)	kikàn		
he	yakàn	sukàn	they
she	takàn		
someone	akàn		

20.1.2 Transform Completive (see 17.1)

I	na	mukà	we
you (m)	ka	kukà	you (pl.)
you (f)	kikà		
he	ya	sukà	they
she	ta		
someone	akà		

20.2 Nominals

20.2.1 Adverbial Nominals (see 16.6)

A subclass of nominals with certain special characteristics listed in 16.6.

20.2.2 Doubling of Adverbial Nominals (see 17.4)

Certain adverbial nominals are intensified or made more definite by doubling.

20.2.3 Doubling of Non-Adverbial Nominals (see 18.3)

Independent and adjectival nominals may be doubled to give the sense of indefiniteness.

20.2.4 Noun Plurals (see 17.2, 18.1)

Noun plurals are divisible into ten common classes:

Class I	-ōCī
Class II	-uCā̀
Class III	-ā̀Cē
Class IV	-ai, -ī, -ū
Class V	-ā̀Cā, -ā̀Cū, -V̂Cā
Class VI	-àCī, -āCī, -aCī
Class VII	-ū
Class VIII	Polar Plurals -ā ⟶ -ī, -ī, e ⟶ -ā
Class IX	-ā
Class X	Reduplicative Plurals

20.2.5 Ran and Duk (see 16.5)

Rānā and dukà often shorten to ran and duk when the possessive link -n/-ȑ is added.

20.2.6 Names of Body Parts Used as Positional Words (see 19.3)

20.3 Verbs

20.3.1 The -ō Form (see 17.3)

The -ō form typically indicates action with reference to or completed in the vicinity of the speaker.

20.3.2 The -aȑ Form (see 18.2)

The -aȑ Form typically has a basically causative meaning.

20.3.3 The -ē Form (see 19.1)

The -ē form frequently indicates more complete, extensive or thorough action than the basic form of the verb.

20.3.4 The -u Form (see 19.2)

The -u form typically has a passive meaning.

20.4 Clause Structure

20.4.1 The Relater Slot (see 16.2)

The relater slot precedes the transform slot and is typically filled by one or more relaters.

20.4.2 The Predicate Concluder Slot (see 16.3)

The predicate concluder slot follows the predicate modifier slot and is typically filled by a relater indicating completion or interrogation.

20.4.3 Overall Clause Structure (see 16.4)

20.5 Sentence Structure

20.5.1 Introduction to Sentence Structure (see 17.5, 18.4)

20.5.2 Dependent Clauses With The Subjunctive Aspect (see 19.4)

Dependent clauses frequently employ the subjunctive aspect.

Definitions-- Lessons XVI-XIX

CLAUSE ADJUNCT SLOT - the clause level slot occurring between the predicate concluder slot and the final direct address slot. This slot may be filled by a variety of fillers which typically indicate some sort of amplification of or exception to the action of the clause. See 16.4.

CLAUSE SLOT - the sentence level slot which is typically filled by the clause(s) around which the sentence is built. See 17.5.

CONCLUDER SLOT - the sentence level slot which occurs finally and is typically filled by sentence concluding words, phrases or clauses. See 17.5.

DEPENDENT CLAUSE - a clause within a sentence which is in a dependent or subsidiary relationship to another clause (termed 'independent') is termed a 'dependent clause'. The predicate of a dependent clause functioning in a sentence is often (though not exclusively) in the subjunctive. See 19.4. Relative clauses (which function within phrases) are also a type of dependent clause -- see 9.7.

DIRECT ADDRESS SLOT - the clause level slot that occurs either first or last in the clause and is typically filled by a person's name, title or some other expression of direct address. See 16.4.

FORM- the term employed with some such indication as -ō or -ē (e.g. - the -ō Form or the -ē Form) to label certain distinctions in the basic shape of Hausa verbs. See 17.3, 18.2, 19.1, 19.2.

HABITUAL ASPECT - the aspect which indicates action regarded as occurring regularly, customarily or habitually. The habitual aspect person-aspect indicators employ the -kàn suffix. See 16.1.

INDEPENDENT CLAUSE - the clause(s) in a two (or more) clause sentence which provide(s) the core around which the remainder of the sentence is built much as a phrase (see 6.5) is built around its head member. See 19.4.

INTRODUCER SLOT - the sentence level slot which is filled by various types of structures employed to introduce a sentence. See 17.5.

POLAR PLURALS - the name employed as a label for noun plurals of class VIII. See 18.1 for a description of this type of pluralization.

PREDICATE CONCLUDER SLOT - the clause level slot which occurs after the predicate modifier slot and may be filled by a variety of relaters and stylized constructions indicating completion or interrogation. See 16.3.

REDUPLICATIVE PLURALS - the name employed as a label for noun plurals of class X which are characterized by the fact that they are formed by reduplication of the stem of the singular. See 18.1.

RELATER SLOT - the clause level slot which precedes the transform slot (and follows the topic slot) and is typically filled by one or more relaters and/or expletives which introduce the clause and/or connect it to that which precedes it. See 16.2.

TOPIC SLOT - the clause level slot occurring between the initial direct address slot and the relater slot which is typically filled by expressions which indicate or emphasize the topic of the clause. See 16.4.

TRANSFORM COMPLETIVE ASPECT - the completive aspect usually employed in narrative contexts, relative constructions and when the transform slot is filled but the subject slot is empty. The meaning is typically approximately the same as that of the completive aspect. The person-aspect indicators are either high tone with short vowels or suffixed by -kà. See 17.1.

LESSON XXI The Rainy Season is Coming

PROVERB

sànnu bā tā̀ hanā̀ zuwā̀. Slowness doesn't prevent arrival (=haste makes waste).

sànnu (f)		slowness, carefulness
hanā̀	V or Noun	prevent(ing), hinder(ing)

BASIC DIALOG

1. kâi, gìzā̀gìzai sun yi yawā̀. Boy, there sure are a lot of clouds.

girgijḕ (pl. gìzā̀gìzai)		(large) raincloud

*2. ai dā̀munā tā yi kusā. Of course, the rainy season is near.

dā̀munā (f)		rainy season
kusā	N or V	closeness, nearness; get close

3. gàskiyar̃kà, watàn Afrìl nē. You're right, it's the month of April.

Afrìl		April

4. i nā̀ bḕgē dā̀munā zā tà yi kyâu banā. I hope the rainy season will be a good (one) this year.

bḕgē		hope, longing
banā		this year

5. nī mā, hakà. bā̀rā ruwā baì yī sṑsai ba. Me too. Last year the rain wasn't very good.

bā̀rā (f)		last year

6. har̃ waɗansū sukà shā wàhalā̀ sabòdà rashìn ruwā. To the extent that some had difficulty because of the lack of rain.

rashī̀		lack

7. ī, hatsinsù yā ƙōnḕ. Yes, their grain burned up.

ƙōnḕ	V	burn; become burned

8. àmmā wasū, lâifin kânsù nē. But some, it was their own fault.

*9. gàskiyā nḕ -- sun fārā̀ shūkā̀ dà wuri ainù.

Right -- they began to plant too soon.

shūkā̀	V or N plant(ing)
ainù(n)	very much, too

10. nā ga àlāmā̀ a nā̀ hakà banā kumā.

I see indications (that) they're doing the same this year too.

(h)àlāmā̀ (f)	indication, sign

11. ai kōwàcè shḕkarā̀ ìdan an yi yayyafī kàɗan sai waɗansū sù shūkā̀.

Well every year if there are a few showers some will plant.

shḕkarā̀ (f) (pl. shḕkàrū)	year

12. hakà. sā'ànan ìdan àbù ya tsìrā kàɗan sai rānā tà ƙōnḕ dṑmin ruwā bài ìsā ba.

Right. Then if it sprouts a bit the sun burns it up since there hasn't been enough rain.

tsìrā	V sprout
ìsā	V be enough

13. ai dā̀ sukà dākàtā kàɗan dā̀ àbinsù ya yi kyâu.

Well if they'd waited a bit then their (crop) would do well.

dā̀...dā̀; dā̀...sai	if...then

14. gàskiyar̃kà. ai kwàɗàyī nḕ ya sā̂ sù yi hakà kḕ nan.

True. It's greed (that) has caused them to do thus, it is.

kwàɗàyī	greed, keen desire

15. ā'à, bā̀ hakà ba nḕ -- rashìn sanī̂ nē kawài.

No, that's not so -- it's only lack of knowledge.

16. tō̂, àmmā wasū na sanī̀ -- kwàɗayī gàrē sù. su nā̀ sō̂ nāsù hatsī yà nū̀nā
tun na sauran mutā̀nē bài yī ba tùkùn.

Okay, but some I know -- they're greedy. They want their grain to ripen while that of the rest of the people has not ripened yet.

gàrē (gà before nouns)		regarding, in the presence of
nū̀nā	V	ripen
tun		since, while

17. sa'ànan sù sayar̃ dà shī à tsā̀dā kō?

Then they'll sell it at a high price will they?

18. hakà nē. So it is.

*19. tō̂, àmmā yawancin mā̀su shūkā̀ dà wuri hakà su nā̀ sō̂ sù hanā̀ yunwā̀ kawài.

Okay, but most of those who plant early like this only want to prevent famine.

yunwā̀	hunger, famine

20. gàskiyar̃kà -- har̃ wani sā'ī̀ su nā̀ sāmùn girbī̀ mài kyâu.

Right -- even sometimes they get a good harvest.

girbī̀	harvest, reaping

21. sṑsai. bā̀ kullum sukàn shā wàhalā̀ ba.

True. Not always do they have difficulty.

22. hakà nē. kai kùwā, yàushè zā kà shūkā̀.?

You're right. As for you, when are you going to plant?

23. ai nī, zân jirā watàn Māyū̀. As for me, I'm going to wait till May.

Māyū̀	May

24. nī mā, hakà. sai ruwā yā sōmā̀ sṑsai.

Me. too. Until the rains have really started.

sōmā̀	V begin, start

25. hakà. sai ƙasā tā shā ruwā dà kyâu, tà yi laushī.

Right. Until the ground has really drunk up the water, and become soft.

laushī	softness

26. tō̂. ai nōmā bā̂ wùyā ìdan ƙasā tā jìƙu.

Good. Farming isn't difficult if the ground is well wet.

nōmā (f)	farming, hoeing
jìƙu	is soaked

27. gàskiyar̃kà. You're right.

Supplementary Expressions:

28. yā kàmātā̀ kā̀kā tā yī sṑsai kā̀mìn à yi girbī̀.

The dry season must be really here before one harvests.

kā̀kā (f)	harvest season
kā̀mìn/kā̀fìn/kā̀fin/kā̀min	before

29. wàtàkīlà ruwan samā̀ yā̂ zō sṑsai sātī mài zuwā̀.

Perhaps the rain will come in abundance next week.

samā̀	above, sky (ruwan samā̀ = rain)
yā̂	he (future II aspect)
sātī	week (sātī mài zuwā̀ = next week), Saturday

30. bazarā tā ƙārḕ, hadarī̀ nā̀ zuwā̀.

The muggy season is over, a storm is coming.

bazarā (f)	hot, muggy season just before the rains
hadarī̀/hadirī̀	storm

31. bàɗī dà rānī--à watàn Fàbr̃air̃ū̀--zā mù yi tàfiyàr̃mù.

Next year during the dry season--in February--we'll take our trip.

bàɗī	next year
rānī	dry season
Fàbr̃air̃ū̀	February

The Months of the Year (Western Calendar) According to Season:

dā̀munā	Māyū̀
	Yūnī̀
	Yūlī̀
	Agustā̀
	Sàtumbā̀
kā̀kā	Òktōbā̀
	Nuwambā̀
rānī	Dī̀sambā̀
	Jànair̃ū̀
	Fàbr̃air̃ū̀
bazarā	Mārìs
	Afrìl

CONVERSATIONS:

I

Sulḕ	Jā̀tau
ìnā lā̀bārìn girbī̀.?	ai hatsī bài yi sṑsai ba banā.
mḕ ya sā̂.?	ruwā bài ìsā ba.
kâi, wannàn bā̂ kyâu.	gàskiyar̃kà, kā̀mìn bàɗī zā mù ji yunwā̀.
bā̀ sai kù sàyā ba?	ai bā mā̀ dà kuɗī.
kâi, zā kù shā wàhalā̀. mḕ zā kù yī?	ai sai mù riƙā̀ cîn gyàɗā dà rōgṑ dà dōyā̀ dà yawā̀.
tṑ dà kyâu. bà zā kù ji yunwā̀ ba.	gàskiyar̃kà, àmmā waɗànnân bā̀ àbinci sṑsai ba.
tō̂, bā̂ kōmai.	

II

Bàtūrḕ	Yàƙūbù
à ƙasar̃mù ruwa ya nà zuwā̀ kowànè lōkàcī.	àshē? bā̀ hakà ya kḕ à wurimmù ba.
yā̀yā̀.?	sai dà dā̀munā nḕ mu kḕ sāmùn ruwā.
bābù ruwā dà rānī?	*kō kàɗan.
dà bazarā fā̀.?	ai wani sā'ī̀ àkwai ruwā kàɗan dà bazarā.
tō̂, àmmā bā̂ yawā̀ kō?	*wani lōkàcī zâi zō dà ɗan yawā̀.
àshē?	*ī, àmmā an jumā̀ sai yà ɗâukē.
*tṑ, ìdan an shūkā̀ dà bazarā zâi yī nḕ?	wàtàkīlà, àmmā yawancin lōkàcī bā yā̀ yī̂.
mài shūkā̀ zâi shā wàhalā̀ kō?	hakà nē. àbinsà sai yà lālā̀cē.
kâi, wannàn bā̂ kyâu.	*gàskiyar̃kà. àmmā dā̂ mā yā sanī̀ bài kàmātā̀ à shūkā̀ kā̀mìn dā̀munā tà yi sṑsai ba.
wā̀tṑ, lâifin kânsà nē?	sṑsai.

III

Gàmbo	Mālàm Simìt (Smith)
in Allā̀ yā yàrdā hatsimmù yā̂ yi kyâu banā.	gàskiyar̃kà, yā tsìrā sṑsai.
har̃ jân yā fārā̀ nū̀nā yànzu.	hakà nē. zā à yi girbìnsà à watàn Sàtumbā̀ kō?
ā'à, sai ruwā yā ɗâukē tùkùn.	tō̂, sai Òktōbā̀, kḕ nan.
*hakà nē. a nā̀ girbìnsà sā'ī̀ ɗayā dà gērō.	tṑ dà kyâu. farar̃ dāwā̀ fā̀.?
ai farâr̃ takàn daɗḕ kàɗan-- sai Nuwambā̀.	àmmā itā cḕ mài kyânsù kō?
*sṑsai! bā ā̀ sôn jā. an fi sôn rā̀wayā̀. àmmā farā tā fi dukà dāɗī.	mādàllā. yàushè nē a kḕ girbìn rā̀wayàr̃.?
*wajen farkon Nuwambā̀ nē.	kâi, ku nā̀ shân aikī̀ dà kā̀kā.
gàskiyā nḕ. àmmā mu nā̀ sāmùn hūtū kàɗan dà rānī.	bābù aikī̀ dà rānī?

*ai àkwai aikī̀ mànà, àmmā sai na gidā. tṑ bā̂ lâifī.

NOTES

Basic Dialog:

2. Since kusā may also be a verb, dā̂munā tā kusā is another way of saying the same thing.
9. Though gàskiyā is feminine it is usually followed by nē̂.
19. That is, by planting and, therefore, harvesting early these people would be able to have a good food supply during the time of the year when the previous year's grain is running low and some people are forced to go hungry.

Conversations:

II kō kàɗan = not even a little.

dà ɗan yawā̂ = 'quite a bit' as opposed to dà yawā̂ = 'a lot'.

ɗâukē = (rain) stop.

bài kàmātā̂ ba = "one shouldn't..."

III gērō = a variety of millet which matures early.

rā̂wayā̂ (f) = yellow (thing).

farkō = first (thing); farkon Nuwambā̂ = the first (part of) November.

na gidā = during the dry season a variety of repairs are made in the compound and such items as new roofs, rope, mats, etc. produced by the members of the household.

GRAMMAR

21.1 Future II Aspect

The future II aspect is much less common than the future I (see 8.1). Use of this aspect sometimes tends to lend an air of indefiniteness to what is said. This is not to say, however, that the use of the future I necessarily implies more definiteness. The future II aspect is fairly common in proverbial and stylized expressions. Examples so far are--

VI Proverb yâu dà gṑbe kā̂ iyā̀
XIX B.D. 25 sā̂ jī
XXI B.D. 29 yā̂ zō
Conv. III yā̂ yi kyâu

The full set of forms are:

I'll come	nā̂ zō	mā̂/mwā̂ zō	we'll come
you'll come	kā̂ zō	kwā̂ zō	you'll (pl.) come
you'll (f) come	kyā̂ zō		
he'll come	yā̂ zō	sā̂/swā̂ zō	they'll come
she'll come	tā̂ zō		
one will come	ā̂ zō		

The negative employs bà...ba, e.g.

bà yā̂ tàfi Kanò ba	he'll not go to Kano
bà mā̂ daɗḕ cân ba	we won't spend long there

21.2 Sentence Structure: Classification of Sentence Types

A) Sentences may be classified in terms of the following subcategories:

1) Simple - consisting of a single clause (of any type) -

a) Predicate clause.

Proverb sànnu bā tā̀ hanā̀ zuwā̀
B.D. 1 kâi gìzā̀gìzai sun yi yawā̀

b) Equational clause.

B.D. 18, 22 haƙà nē
XIX B.D. 6 ā'à, cīwòn cikī̀ nē
Proverb lāfiyàr̃ jìkī àr̃zìkī nḕ

2) Truncated - exclamations, responses, calls and the like may consist of less than a full clause and yet function as sentences--

a) Exclamations. These are usually expletives but may be other types of words as well.

B.D. 21 sṑsai
26 tō̂
27 gàskiyar̃kà

b) Responses.

B.D. 5, 24 nī, mā, hakà
12, 25 hakà
Conv. II line 3 kō kàɗan

c) Calls

"Audù!"	"Audu" (person calling Audu)
"kâi"	"hey, you"

3) Complex - consisting of more than one sentence-level slot filled by a clause or clause complex (see below). The relationships between the clauses (or clause complexes) within complex sentences are various. Some of the more common subcategories are--

a) Complex Subordinative I - the second clause (or clause complex) is subordinate to the first. That is, the first clause may be regarded as independent and subsequent clauses as dependent upon it. This is the most common type of complex sentence.

	Independent Clause Slot	Dependent Clause Slot
B.D. 4	i nā̀ bḕgē	dā̀munā zā tà yi kyâu banā
10	nā ga àlāmā̀	a nā̀ hakà banā kumā
14	kwàɗàyī nḕ ya sā̂	sù yi hakà kḕ nan

b) Complex Subordinative II - the second clause (or clause complex) is the independent clause with all others dependent on it.

	Dependent Clause Slot	Independent Clause Slot
B.D. 11	ìdan an yi yayyafī kàɗan	sai waɗansū sù shūkā̀
Conv. II line 7	ìdan an shūkā̂ dà bazarā	zâi yī nḕ?
XVII Conv. III line 6	dà sukà kāmā̀ faɗā̀ sṑsai	ƙasā ta sōmā̀ mṑtsī kàɗan
XVIII 5	tṑ shī kḕ nan	Allā̀ yà bā mù lāfiyā̀

c) Complex Coordinative - neither of two clauses (or clause complexes) is subordinate to each other.

	Independent Clause Slot	Independent Clause Slot
B.D. 30	bazarā tā ƙārḕ	hadarī̀ nā̀ zuwā̀
XVIII 2	Àlī ya ɗaukā̀	ya dūbā̀
XVII B.D. 10	...sukà fāɗā̀...	sukà kāsā̀ fìtā

The filler of a sentence-level slot is typically a single clause but may often be a "clause complex"--a structure composed of a potential complex subordinative (type I or II) sentence which functions as a single clause in relation to the other clause (or clause complex) in the sentence. That is, one or (rarely) both of the sentence-level slots may be filled by a clause complex which consists of more than one clause, e.g.-

C-S I	Indep. Clause Slot	Dependent Clause Slot
B.D. 16	su nā̀ sô	nāsù hatsī yà nū̀nā tun na sauran... (indep. clause) (dep. clause)
28	yā kàmātā̀	kā̀kā tā yī sṑsai kā̀mìn à yi girbī̀ (indep. clause) (dep. clause)

C-S II	Dep. Clause Slot	Indep. Clause Slot
B.D. 12	ìdan àbù ya tsìrā kàɗan	sai rānā tà ƙōnḕ dṑmin ruwā bài ìsa ba (indep. clause) (dep. clause)

B) The relationship between clauses in complex sentences may be signalled--

1) by simple juxtaposition - see above B.D. 4, 10, 14, 30; XVIII 2, 5, etc.

Often the sequence of aspects indicates which, if either, of the clauses is dependent. Frequently, for example, the presence of the subjunctive aspect in the second clause predicate indicates that that clause is dependent upon the first.

2) by the presence of relaters functioning as introducers of one or both clauses.

a) One clause introduced by a relater - see examples listed above: Conv. II, line 7; XVII, Conv. III, line 6.

b) Both clauses introduced by relaters - see above B.D. 11, 12.

21.3 Use of the Negatives bā̀...ba With Whole Clauses

On occasion a clause is negatived by the use of the negative particles bā̀...ba, which are usually employed as NP negativizers. This method of negativing a whole clause is employed for several stylistic reasons, e.g.-

1) To give a special type of "isn't it true that..." flavor to a question--

XVII Conv.II line 8 bā̀ a nā̀ kōyā̀ makù dà rānā ba? 'isn't it true that they teach you during the day?' (as opposed to - bā ā̀ kōyā̀ makù... 'don't they teach you...?')

2) To make a negative question of a subjunctive reinforced by sai--

XXI Conv.I line 4 bā̀ sai kù sàyā ba? 'shouldn't you (simply) buy it?'
(as opposed to kadà kù sàyā 'don't buy it')

3) To negative a statement which includes a filler of the transform slot in which it is desired to maintain the same emphasis as the positive construction would have--

XXI Conv.II line 1 bā̀ hakà ya kḕ à wurimmù ba. 'it's not *that way* among us (= in our country)' (if the ordinary continuative negative were employed the transform slot filler would have to be moved to post-predicate position and the flavor of the clause changed-- bā yā̀ hakà à wajemmù 'it doesn't happen that way among us (= in our country)'

Likewise with XXI B.D. 21 bā̀ kullum sukàn shā wàhalā̀ ba.

When this form of negative is employed the initial bā̀ fills the relater slot and the final ba the clause concluder slot.

DRILLS.

1. Transform drills. Transform the following utterances by substituting the Future II aspect for the Future I which is used here.

zâi zō yâu dà dà darē
zân fārā̀ shūkā̀ an jumā̀ kàɗan
zā tà shā wàhalā̀ à wajensù
hatsī zâi nū̀nā dà wuri sabòdà yawàn ruwā
zā sù shā wàhalā̀ sabòdà rashìn ruwā
zā kì jirā shì à nân?
zā mù sā̀mi girbī̀ mài kyâu
kāyā dukà zâi jìƙu
zâi daɗḕ kā̀mìn ƙasā tà yi laushī
yā̂rā zā sù ji dāɗī dṑmin dā̀munā nā̀ zuwā̀

Use the negative of Future II for each of the above utterances.

2. Negatives. Make the following utterances negative in the way suitable to each aspect. Then negative each by using the bā̀...ba construction described in 21.3 of the grammar. Check with your informant and/or instructor to discover what differences in meaning there are between the two negative constructions.

sai kù zaunā̀ nân yànzu
kōwàcè rānā mukàn dākā̀tā nân
ruwan samā̀ yā̂ zō
à gōnā ya kḕ shân wàhalā̀
sai kà yi nōmā kā̀fìn ìn dāwō
banā zā sù yi tàfiyàr̃sù
hakà ya kḕ à lōkàcin girbī̀
ta nā̀ sō̂ ìn zō?

3. Sentence construction drill. Construct fifteen or more complex sentences using each of the clauses in column one with one or more of the clauses in column two. Use relaters freely (before either or both clauses) but be sure the aspects of the clauses are correct (you may modify the second clause as necessary).

mu nā̀ sāmùn àbinci mài kyâu	shḕkarā̀ zâi wucḕ
yā kàmātā̀	ruwan samā̀ yā̂ zō
mù zaunā̀	sù hanā̀ yunwā̀
bā̂ dāɗī	sukà kāsā̀ fìta
zân jirā wani watā̀	mù gai dà gidansà
i nā̀ bḕgē	à yi hakà
yā cē̂ musù	àbù yā̂ tsìrā kàɗan
sun cīgàbā dà tàfiyàr̃sù	ruwā bài ìsā ba
kun shā wàhalā̀	dā̀munā tā yi kusā
bazarā tā ƙārḕ	sù sayar̃ dà shī
kwàɗàyī yā sā̂	a kḕ kōyā̀ wà yā̂rā
dà mukà dākàtā kàɗan	bà mù iyā̀ mù cī ba
à gamā̀ wannàn aikī̀	nā kōmā̀ gidan ùbāna
kō yā bā mù dà yawā̀	sù dāwō dà wuri

4. Frame drill. Fill in the blank with a suitable word, phrase, or clause.

sun shā wàhalā̀ sabòdà______________

____________yā hanā̀ tàfiyàr̃mù

kōwàcè shḕkarā̀ mukan shūkā̀____________

yawancin mā̀su____________su nā̀ sō̂

zân jirā wàtàn Māyū̀ kā̀mìn____________

______________dṑmin ƙasā tā yi laushī

__________yā ƙārḕ, _________ nā̀ zuwā̀

ìdan kun ji yunwā̀_____________

yàushè mu kḕ sāmùn____________?

bā hakà ya kḕ____________ba

5. Substitution drills.

a. Concentrate on the meanings.

	banā ruwā bài yī sṑsai ba
bā̀rā	bā̀rā ruwā bài yī sṑsai ba
à nân	à nân ruwā bài yī sṑsai ba
bā yā̀	à nân ruwā bā yā̀ yī̂ sṑsai
gudù	à nân ruwā bā yā̀ gudù sṑsai
yànzu	yànzu ruwā bā yā̀ gudù sṑsai
dà rānī	dà rānī ruwā bā yā̀ gudù sṑsai
zuwā̀	dà rānī ruwā bā yā̀ zuwā̀ sṑsai
kō kàɗan	dà rānī ruwā bā yā̀ zuwā̀ kō kàɗan
bā̀ƙī	dà rānī bā̀ƙī bā sū̀ zuwā̀ kō kàɗan
su nā̀... dà yawā̀	dà rānī bā̀ƙī su nā̀ zuwā̀ dà yawā̀

b. Concentrate on the meanings.

	mukàn sā̀mi hadarī̀ kàɗan à bazarā
ruwā	mukàn sā̀mi ruwā kàɗan à bazarā
shā ... gidā	mukàn shā ruwā kàɗan à gidā
a nā̀	a nā̀ shân ruwā kàɗan à gidā
dà yawā̀	a nā̀ shân ruwā dà yawā̀ à gidā
aikī̀	a nā̀ shân aikī̀ da yawā̀ à gidā
sāmù	a nā̀ sāmùn aikī̀ dà yawā̀ à gidā
zâi	zâi sā̀mi aikī̀ dà yawā̀ à gidā
yī	zâi yi aikī̀ dà yawā̀ à gidā
mài kyâu	zâi yi aikī̀ mài kyâu à gidā
hankàlī	zâi yi aikī̀ mài kyâu à hankàlī

LESSON XXII - Farming

PROVERB

*tūsā̀ bā tā̀ hūrā̀ wutā. Passing wind won't fan a fire into flame

tūsā̀ (f)	passing wind
hūrā̀	V blow on, light (a fire)

*1. gṑbe wàr̃hakà zā mù kāmā̀ hanyā̀ zuwā̀ ƙauyḕ.

At this time tomorrow we'll take the road to a village.

zuwā̀	toward
ƙauyḕ	village

*2. mādàllā. sai zìyārā̀ zā mù yī? -- kō zā mù ɗaɗḕ à wurîn.?

Fine. Will we just visit - or will we stay there awhile?

zìyārā̀ (f)	visiting

3. ai bà zā mù ɗaɗḕ ba. i nā̀ sō̂ mù zìyàrci àbōkīna kawài.

We won't stay long. I only want to visit my friend.

zìyartā̀ (i/ē)	V visit

4. tṑ dà kyâu. zā mù kwānā cân? Good. Will we sleep there?

*5. Ī, mwā̂ kwānā ɗayā in yā yàrdā. Yes, we'll stay one night if he agrees.

6. tṑ bā̂ lâifī. yā kàmātā̀ mù ɗàuki laimā̀ dà rī̀gar̃ ruwā, kadà hadarì yà sā̀mē mù à hanyā̀.

Fine. We'll have to take an umbrella and raincoat, lest a storm overtake us on the road.

laimā̀ (f)	umbrella
rī̀gar̃ ruwā	raincoat

7. gàskiyar̃kà. à ƙauyèn àbōkīna zâi nūnā̀ manà aikìn gōnā.

Right. In the village my friend will show us farm work.

nūnā̀	V show, point out
gōnā (f) (pl. gṑnā̀kī)	farm, garden

8. tṑ mādàllā. nī, bàn taɓā̀ kāmā̀ irìn tākù fātanyā̀ ba.

Good. As for me, I've never used your kind of hoe.

taɓā̀	V	have previously done...; touch

9. àshē? Is that so?

10. hakà nē. irìn tāmù ta nā̀ dà dōgūwar̃ ƙōtā̀ nē.

Right. Our kind has a long handle.

dōguwā (f)	long (thing) (fem. of dōgō)
ƙōtā̀ (f)	handle of e.g.- hoe, axe, shovel,etc.

*11. gàskiyā nḕ. tāmù, dai, ƙōtàr̃tà gàjērìyā cḕ hakà.

You're right. As for ours it is short like this.

gàjērìyā (f)	short (fem. of gàjērē)

12. tṑ bā̂ lā̀ifī. ai irìn tāmù bā̂ kyâu à nan ƙasā.

That's alright. Why our kind is no good in this country.

13. dom mḕ.? Why?

14. dṑmin ƙōtā̀ bā tā̀ dà ƙarfī. ìdan ka nā̀ aikī̀ dà ita sai tà karyḕ.

Because the handle has no strength. If you're working with it it breaks.

karyḕ	V	(limb, stick) break, snap in two

15. gàskiyar̃kà--sabòdà taurin ƙasā kḕ nan.

You're right--it's because of the hardness of the ground.

taurī	hardness, toughness

16. hakà nē. à ƙasar̃kù irìn tākù fātanyā̀ ta fi kyâu.

So it is. In your country your kind of hoe is best.

17. àmma aikī̂ dà irìn tāmù ya nā̂ dà wùyā. But working with our kind is difficult.

18. gàskiyā nḕ. sai mùtûm yà yi aikìnsà à sùnkwìye dà irìn tākù.

You're right. A person must do his work stooped over with your kind.

sunkwìyā	V	bend down, stoop
à sùnkwìye		stooped, bent over

19. hakà nē -- har̃ wani sā'ī̀ cīwòn bāyā zâi dā̂mi mùtûm.

That's true -- until sometimes back trouble will bother a person.

20. kâi, mutā̂nenkù su nā̂ shân wùyā! Boy, your people (sure) have trouble!

21. ai dōlè nē. in bābù nōmā, bābù àbinci.

Well it's of necessity. If there's no farming, there's no food.

dōlè	perforce, of necessity

*22. kō à ƙasar̃mù hakà ya kḕ. So it is even in our country.

*23. tō̂. àmmā yawancin Tū̀rā̀wā bā sū̀ nōmā -- kō bā̀ hakà ba?

Okay. But most White men don't farm -- isn't that so?

24. hakà ya kḕ. yawancin mutā̂nemmù su nā̀ aikìn lēbùr̃ā̀, kō aikìn àkā̀wū,
kō su nā̀ kōyâr̃wā, kō su nā̀ aikī̀ à ōfìs, kō su nā̀ dà wani sànà'ā̀.

So it is. Most of our people work as laborers or as clerks or they teach, or they work in an office, or they have some trade.

lēbùr̃ā̀ (pl. lēbur̃ōr̃ī)	laborer
kōyâr̃wā/kōyâswā (f)	teaching
ōfìs/ōfìshī-	office
sàna'ā̀ (f) (pl. sana'ō'ī)	trade, occupation, profession

*25. kâi, àkwai ayyukā̀ irī̀-irī̀ à ƙasar̃ Tūrai.

Boy, there are all kinds of occupations in western countries.

ayyukā̀	(plural of aikī̀)

*26. sṑsai! kō lìssāfìnsù bàn iyā̀ ba. True! I can't even count them.

lìssāfī̀	arithmetic, calculation

27. tṑ bā̂ lâifī. sai dà sāfē kō? Okay. Until morning then?

28. hakà nē. zân sā̂mē kà à nân nē? Okay. I'll meet you here, will I?

29. ī, à ƙarfḕ shidā̀ cif. Yes, at six o'clock sharp.

cif	sharp, fully (of time) (an ideophone)

30. daidai nḕ, sai gṑbe. Okay, until tomorrow.

31. yâuwā, Allā̀ yà kai mù. Fine, may God bring it about.

Supplementary Expressions

32. wancàn zâi nūnā̀ manà aikìnsà nē? Will that person show us his work?

*33. Ī, àmmā yā cikà sū̀rūtū̀. Yes, but he talks an awful lot.

cikà V is characterized by; fill up

sū̀rūtū̀ (loud) worthless chatter

*34. ai bàri mù yi masà màganā̀ duk dà hakà. Well let's talk to him anyway.

CONVERSATIONS

I

Mūsā	Yūsufù
wànè irìn aikī̀ nē ka kḕ yī?	i nā̀ kōyâswā à makarantā.
tṑ bā̂ lâifī. aikìnkà ya nā̀ makà dāɗī nḕ?	Ī, i nā̀ sônsà sṑsai.
dà kyâu. ai aikìn malàmī bā̂ wùyā́.	bā̂ wùyā kumā? ai kai bà kà sanī̀ ba kḕ nan.
tō̂, dà wùyā kàɗan, àmmā bā̀ kàmar̃ aikìn lēbùr̃ā̀ ba.	
	habà! ƙarfḕ nawà akàn gamā̀ aikìn lēbùr̃ā̀.?
wajen ƙarfḕ huɗu.	*tō̂, nī, bā nā̀ gamā̀wā sai dà dà darē.
àshē?	hakà nē. nakàn tàfi gidā dà aikī̀na kullum.
tō̂, àmmā aikìn kâi nē, bā̀ na jìkī ba nḕ.	
	*tō̂. aikī̀ aikī̀ nē. kōwànnē ya nā̂ dà wùyā.
gàskiyar̃kà.	

II

Àbūbakàr	Cī̀gàrī
kā tàfi ƙasar̃ Tūrai nḕ?	*ī, sai kwā̀nàkin nàn na dāwō.
yā̀yā̀ ya kḕ à wajèn?	*kâi, bā̂ dāmā!
gàskiyā̀ nḕ bā sā̀ nōmā cân?	ā'à, wa'ansu su nā̀ nōmā sṑsai.
àshē?	ī, su nā̀ dà mânyan gṑnā̀kī
tō̂, sauransù fā̀.?	*ai kōwā ya nā̀ dà nāshì sàna'ā̀.
à ìnā nḕ su kḕ sāmùn àbinci?	su nā̀ sàyā à kàntī nḕ.
*tō̂. yawancinsù su nā̀ zamā à gàrī nḕ?	hakà nē.
àmmā mā̀su ƙauyḕ su nā̀ nōmā?	bā̀ dukànsù ba.
sū, mā, su nā̀ sàyā?	i mànà. kō à ƙauyḕ àkwai kantunā̀.
*tafcī̀! kōwā ya nā̀ dà kuɗī nḕ?	*hakà nē. bā̀ su nā̀ sāmù cikin aikìnsù ba?
*tō̂, mātā fā̀.? su nā̀ sāmùn kuɗī?	ai mātā dà yawā̀ su nā̀ aikī̀ à wurîn.
àshē?	*ī, àmmā yawancin mazā sukàn sàyi àbincin ìyālìnsù dukà.
kâi, su nā̀ samùn kuɗī dà yawā̀.	hakà nē.

III

Jā̀tau	Àlī
hadarī̀ ya nā̀ zuwā̀. kā kāwō laimā̀ nē?	ā'à, àmmā i nā̀ dà rī̀gar̃ ruwa.
*tṑ dà kyâu. sai mù cīgàba dà tàfiyàr̃mù	tṑ bā̂ lâifī. ìnā zā̂ mu?
zā̂ mù ƙauyḕ mù zìyàrci ɗan'uwāna.	tō̂, sai zìyārā̀ zā mù yī?
*ī, àmmā zā mù yi màganā̀ irī̀-irī̀ dà shī.	tṑ dà kyâu. wànè aikī̀ ya kḕ yī̂?
ai ya nā̀ nōmā kàmar̃ sauran mutā̀nē.	*tṑ bā̂ lâifī. ya nā̀ dà bàbbar̃ gōnā nḕ?
sō̂sai! lōkàcin shukā̀ bā yā̀ hūtū kō kàɗan.	tō̂.
*àmmā yànzu aikìnsà ya yi sauƙī kàɗan.	dà kyâu. gidansà ya nā̂ dà nīsā nḕ?
ā'à, mun yi kusā yànzu.	tō̂ mādàllā, nā gàjī.
tṑ bā̂ lâifī.	

NOTES

Proverb

One meaning: 'big talk doesn't necessarily indicate that the speaker is able.'

This proverb is not taboo in Hausa speech.

Basic Dialog

1. kāmā̂ hanyā̂ - lit: 'catch the path' = 'take the road, make our way.'

2. sai... - lit: 'only visiting will we do - or will we stay a long time in that place?'

5. in ya yàrdā = 'if he agrees.' in kā yàrdā may occasionally be in place as a very polite (even solicitous) introduction to a request, e.g. -

   in kā yàrdā kà bā nì aikī̂ = 'if it pleases you could you employ me.'

11. hakà - as this is said the speaker shows the listener how long the hoe handle is by holding his arm at a point where the distance from his finger tips to the place where he's holding his arm approximates the length of the hoe handle. This is the regular way of indicating length in Hausa. Measuring length by holding one's hands the necessary distance apart (as is our custom) would not ordinarily be understood.

22. hakà ya kē̂ - a very common way of saying 'so/thus it is.'

23. kō bà hakà ba? - lit: 'or isn't it thus?' This expression is frequently employed (as here) to make a statment interrogative. The use of kō by itself as an interrogative word may be regarded as a shortening of this expression.

25. ƙasar̃ Tūrai - 'White man's country' is typically regarded as all one place.

26. kō lìssāfìnsù... - lit: 'even their reckoning I can't (do).'

33. yā cikà sū̂rūtū̂ - lit: 'he fills up (with) worthless chatter.' cikà is

    used also e.g.- yā cikà ƙwaryā = 'he filled the calabash.'

34. yi masà màganā̂ = yi màganā̂ dà shī = 'talk to/with him.'

Conversations

I gamā̀wā - verbal noun of gamā̀ 'finish' = 'finishing.'

aikī̀ aikī̀ nē = 'work is work'

II sai kwā̀nàkin... - lit: 'only days these I've returned' = 'I've just returned.'

kâi, bâ dāmā = 'it's beyond belief.'

kōwā = 'everyone.'

tô... - the assumption behind this question is that canteens (stores) are only found in larger towns (as in N. Nigeria) and, therefore, that if everyone buys food in the stores they must all live in town.

tafcī̀ - pronounced tapcī̀ - an expression of utter amazement.

bā̀...ba? - asking a question like this - 'don't they get (it) in their work' meaning 'they get it by working for it' - in answer to a previous question is common in Hausa.

mātā fā̀.? - a common concept in N. Nigeria is that the money a man earns is his to spend on luxuries. He is not necessarily felt to have an obligation to spend his money to support his family. Thus Ābūbakar asks a natural question - 'do the women work for money also?' - assuming that this would be the only way the women could support themselves and their children since they don't farm and, therefore, must buy all their food.

Ī, àmmā... - when it is explained to Àbūbakàr that most of the men in western countries supply the money to buy food for their whole families the only conclusion he can come to is that they really make an enormous amount of money.

III tàfiyā̀ (f) = 'trip, traveling.'

Ī, àmmā... = 'yes, but we'll talk about all kinds of things with him.'

bàbbar̃ - bàbbā takes the -n suffix before masculine nouns, the -r̃ suffix before feminine nouns.

yā yi sauƙī = 'it has let up/eased off.'

GRAMMAR

22.1 Sai plus Subjunctive Aspect

The relater sai has a wide variety of uses. One common function of sai is as a reinforcer of a subjunctive aspect predicate, e.g.-

B.D. 18 sai mùtûm yà yi aikìnsà

Conv. III line 2 sai mù cīgàba dà tàfiyàr̃mù

XXI B.D. 11 ... sai waɗansu sù shūkā̀

12 ... sai rānā tà ƙōnḕ...

Conv.I. line 4 bā̀ sai kù sàyā ba?

line 5 ai sai mù riƙā̀ cîn gyàɗā...

Conv.II line 6 ...sai yà ɗâukē

8 àbinsà sai yà lālā̀cē

Common ways to translate subjunctive constructions reinforced by sai are-- 'one must/ought to/should/will have to', etc. or simply as a more forceful or emphatic form of the ordinary translation of the subjunctive in the given context.

22.2 Ideophones

There are in Hausa (and most other African languages) several groups of very specialized particles here termed 'ideophones'. A few of these have appeared in these lessons. Several more are given below.

A given ideophone typically occurs in but a very limited number of contexts (often as the modifier of just one word), e.g.-

1) Ideophones modifying nouns--

jā wur̃; jā jir̃; jā zur̃	red as red can be, scarlet
baƙī ƙirin	jet black
farī fat	snow white
arḕwa sak	due north
kudù sak	due south
mutā̀nē tìnjim	scads of people
lāfiyā̀ lau	completely well

sābō ful	brand new
ɗayā tak	one and only one
ƙarfḕ gōmā̀ cif	ten o'clock sharp

2) Ideophones modifying verbs--

yā cìka fal	it's chock full
yā ƙōnḕ ƙùrmus	it's burned to a crisp
an kullḕ kam	it was locked securely
tā sàukā jìrìf	it (i.e.- a vulture) landed kerplunk

3) Onomatopoetic ideophones--

ƙī̀ƙìrikī kwā̀	crow of a rooster

Ideophones often do not fit into the ordinary intonational contour of the utterances in which they occur. A final high toned ideophone, for example, will ordinarily be considerably higher in pitch than one would expect a high tone syllable in utterance final position to be. Onomatopoetic ideophones in particular (e.g.- the cock's crow above) will often involve more than two tone levels as well.

22.3 "Stative" Nouns From Verbs

Many verbs which describe an activity may form nouns which are termed 'statives.' These end in a high tone -e preceded by all low tone syllables. They are often preceded in context by à, e.g.-

B.D. 18	à sùnkwìye	stooped
	à zàune	seated (from zaunā̀)
	à gùje	running (from gudù)
	à tàfe	traveling (from tàfi)
	à ɗàure	tied up (from ɗaurā̀)

22.4 "Intensive" Verbs

Verbs may frequently be made to indicate intensity of the action described by reduplication of the first syllable. The tone pattern is high-low-high--

XIII B.D. 19	duddū̀bā	look around
	shishìryā	completely prepare (from shiryā̀)
	daddàfā	completely cook (from dafā̀)
	kakkā̀wō	keep bringing (from kāwō)
	rarràgē	reduce (price of) all the things (from ragḕ)
	sassàyā	keep buying (from sàyā)
	yayyànkā	keep cutting up (from yankā̀)
	ciccìka	fill (all the containers) (from cikà)

etc.

DRILLS

1. Transform drills.

a. Sai plus subjunctive aspect. Transform the following utterances by substituting the subjunctive aspect for the given completive aspect. Give the meaning of the new utterance formed.

... sai nā gamā̀ aikī̀na

... sai yârā sun ci àbinci

... sai mun zìyàrcē tà shēkarànjiyà

... sai an kāwō minì laimā̀

... sai kā riƙā̀ ganinsà

... sai nā bā kà fātanyā̀ dà dōguwar̃ ƙōtā̀

... sai kun kāmā̀ hanyā̀ zuwā̀ gàrī

... sai tsōhō yā nūnā̀ manà gōnar̃sà

... sai yā yi màganā̀ kân kōyâr̃wā

... sai kā cīgàbā dà zìyārā̀ nân

b. "Stative" nouns from verbs. Change the following by using the stative noun form in the place of the underlined verb and adjusting the remainder of the sentence as necessary. If there are two sentences below combine them into one. Give the English translation of the new utterance.

nā gan sù su nā̀ tàfiyā̀.

tā dafā̀ àbinci. tā kāwō minì.

gā̀ ruwā nân. nā zubā̀ shi.

nā rufḕ ƙōfàr̃ ɗākī̀, nā barī̀.

mun ɗaurḕ shi. mun bar̃ shì à wàje.

yā gudù. yā zō gidammù.

an sunkwìyā. an yi nōmā.

sun tsayā̀. sun yi màganā̀ dà yawā̀.

tā zaunā̀. tā hūrā̀ wutā.

c. "Intensive" verbs. Transform the following by substituting the intensive verb form for the verbs given. Give the meaning of the new form.

uwar̃gidā tā sàyi kāyan àbinci

sun dūbā̀ gàrimmù

kōwàcè rānā yakàn yankā̀ nāmā̀

kà cikḕ su dà ruwā

bāyan zuwànkà yā ragḕ minì kuɗī

sun kāwō manà gyàɗā

Construct 4 more sentences using other intensive verb forms.

2. Sentence construction drill. Construct a sentence for each of the following ideophones.

ƙarfḕ ɗayā cif	one o'clock sharp
farī fat	snow white
jā wur̃	scarlet
sābō ful	brand new
mutā̀nē tìnjim	scads of people
tā sàukā jìrìf	it landed kerplunk
yā cìka fal	it's chock full
an kullḕ kam	it was locked securely
yā ƙōnḕ ƙùrmus	it's burned to a crisp
ƙī̀ƙìriƙī kwā̀	crow of a rooster

3. Question - answer drill. Respond to the following utterances in good Hausa form.

wàcè irìn fātanyā̀ ta kḕ gàrē kà?

dom mḕ fātanyā̀ dà dōgūwar̃ ƙōtā̀ bā̂ ƙyâu à ƙasar̃ Nījēriyà?

dom mḕ kā ɗàuki laimā̀ dà rī̀gar̃ ruwā?

bā̀ ni sūnan sàna'ā̀ gùdā bìyar̃.

kō zā kà nūnā̀ minì hanyā̀ zuwā̀ makarantā?

gàyā minì à kân sābuwar̃ màganā̂ -- zìyārā̂.

bā̂ ni lìssāfìn yawancin tēbur̃ōr̃ī cikin ɗākìn nân.

kā iyā̂ hūrā̂ wutā dà wuri?

wā̂ yakàn yi sū̂rūtū̂?

aikìn kâi yā fi aikìn jìkī wùyā nē̂? yā̂yā̂?

4. Substitution drills.

a. Concentrate on the meaning.

	à ƙauyē̂ zâi nūnā̂ manà aikìn gōnā
Tū̂rā̂wā	à ƙauyē̂ zâi nūnā̂ wà Tū̂rā̂wā aikìn gōnā
dàgà nan	dàgà nan zâi nūnā̂ wà Tū̂rā̂wā aikìn gōnā
yakan	dàgà nan yakàn nūnā̂ wà Tū̂rā̂wā aikìn gōnā
-sà	dàgà nan yakàn nūnā̂ wà Tū̂rā̂wā aikìnsà
bāyan àbinci	bāyan àbinci yakàn nūnā̂ wà Tū̂rā̂wā aikìnsà
sun...-sù	bāyan àbinci sukà nūnā̂ wà Tū̂rā̂wā aikìnsà
kāwō	bāyan àbinci sukà kāwō wà Tū̂rā̂wā aikìnsà
ya zō	bāyan ya zō sukà kāwō wà Tū̂rā̂wā aikìnsà
swā̂	bāyan ya zō swā̂ kāwō wà Tū̂rā̂wā aikìnsà
rī̂gar̃ ruwā	bāyan ya zō swā̂ kāwō wà Tū̂rā̂wā rī̂gar̃ ruwā
minì	bāyan ya zō swā̂ kāwō minì rī̂gar̃ ruwā
hakà	bāyan hakà swā̂ kāwō minì rī̂gar̃ ruwā

b. Concentrate on the meanings.

	wani sā'ī̀ cīwòn bāyā zâi dā̀mē shì
ƙafā̀	wani sā'ī̀ cīwòn ƙafā̀ zâi dā̀mē shì
mùtûm	wani sā'ī̀ cīwòn ƙafā̀ zâi dā̀mi mùtûm
rānā	wata rānā cīwòn ƙafā̀ zâi dā̀mi mùtûm
yakàn	wata rānā cīwòn ƙafā̀ yakàn dā̀mi mùtûm
tsūtsàr̃ cikī̀	wata rānā tsūtsàr̃ cikī̀ takàn dā̀mi mùtûm
zā tà	wata rānā tsūtsàr̃ cikī̀ zā tà dā̀mi mùtûm
kāmā̀	wata rānā tsutsàr̃ cikī̀ zā tà kāmā̀ mùtûm
ka	wata rānā tsutsàr̃ cikī̀ zā tà kāmā̀ ka
murā̀	wata rānā murā̀ zā tà kāmā̀ ka
lōkàcī	wani lōkàcī murā̀ zā tà kāmā̀ ka

c. Concentrate on the meanings.

	à ƙarfḕ hudū akàn gamā̀ aikìn lēbùr̃ā̀
shidā̀...fārā̀	à ƙarfḕ shidā̀ akàn fārā̀ aikìn lēbùr̃ā̀
mwā̂	à ƙarfḕ shidā̀ mwā̂ fārā̀ aikìn lēbùr̃ā̀
nāmù	à ƙarfḕ shidā̀ mwā̂ fārā̀ aikī̀ nāmù
gòbe dà sāfē	gòbe dà sāfē mwā̂ fārā̀ aikī̀ nāmù
tàfiyā̀	gòbe dà sāfē mwā̂ fārā̀ tàfiyā̀ tāmù
zuwā̀ gàrī	gòbe dà sāfē mwā̂ fārā̀ tàfiyā̀ zuwā̀ gàrī
kāmā̀ hanyā̀	gòbe dà sāfē mwā̂ kāmā̀ hanyā̀ zuwā̀ gàrī
zâi	gòbe dà sāfē zâi kāmā̀ hanyā̀ zuwā̀ gàrī
bī	gòbe dà sāfē zâi bi hanyā̀ zuwā̀ gàrī
tun...ya nā̀	tun dà sāfē ya nā̀ bîn hanyā̀ zuwā̀ gàrī

5. Frame drill. Fill in the blank with a suitable word, phrase, or clause.

bàn taɓā̂__________________aikī̂

ìn yā yàrdā sā̂____________

wànè______________ka kē̂ yī̂?

dà sassafē zâi kāmā̂______________

yā kàmātā̂ mù ɗàuki_______________

nā yi lìssāfìn________________

à ƙasar̃ Tūrai yawancin mazā sukàn___________

ìdan sun zìyàrcē mu_________________

yâu_________ya yi sauƙī kàɗan

LESSON XXIII - Guinea-Corn Harvest and Roofing a Hut

PROVERB

*dà mūgunyā̂r̃ rawā gwàmmà ƙîn tāshī̂.		It's best to leave well enough alone.
mūgû (f. mūgunyā̂; pl. miyā̂gū)		bad, evil (thing)
gwàmmà		rather, it would be better...
ƙī̂	V	refuse, dislike
ƙī̂		refusing, refusal

BASIC DIALOG

1.	kâi! wannàn hatsī yā yi girmā.		Wow this grain sure is tall.
	girmā		bigness, honor; V grow up
2.	hakà nē. kā̂kā tā kusā.		So it is. Harvest season is near.
3.	tô, īdan yā nûnā sôsai mē̂ zā à yī dà shī?		Okay, if it gets really ripe what will be done with it?
4.	ai, sai à sâri gìndinsà à tārā̂ shi à ƙasā̂.		Well, they'll cut its base and gather it on the ground.
	sā̂rā (i/ē)	V	chop, slash, hack off, (snake) bite
	gìndī		base, bottom, buttocks, foundation
	tārā̂	V	collect, gather
	ƙasā̂		on the ground, down below
5.	zā à bar̃ shì yà būshê nē?		Will it be left to dry?
	būshê	V	get dry
*6.	hakà nē. in ya būshê sai à yankê kayyukā̂ à tàfi dà sū masussukā.		Right. If it dries they'll cut off the heads and take them to the threshing-floor.
	yankê	V	cut off (= yankā̂)
	kayyukā̂ (plur of kâi 'head')		
	masussukā (f) (pl. màsussùkai)		threshing-floor
7.	mècē cê masussukā?		What's the masussukā?

8. ai, ita cē̂ wurîn dà a kē̂ bugā̂ hatsī à rabà ƙwā̂yar̃ hatsī dà ƙàiƙàyī.

Well, it's the place where they beat the grain to separate the grain from the chaff.

bugā̂	V	beat, strike, thresh
rabà	V	separate, divide
ƙwā̂yā (f) (pl. ƙwāyukā̂)		a grain, kernel
ƙàiƙàyī		chaff, dust from winnowing, itching

9. tō̂ dà kyâu. Good.

*10. ìdan akà bugā̂, sai à ɗàuki hatsī cikin ƙwaryā à zubā̂ ƙasā̂, iskā̂ yà tàfi dà ƙàiƙàyîn.

When they've beaten it then they'll take up the grain in a calabash and pour it on the ground for the wind to take the chaff away.

zubā̂	V	pour (out)
iskā̂		wind, air

11. tō̂, sā'ànan zā à kwāshē̂ shi cikin kwàndō à kai shi gidā--kō bā̂ hakà ba?

Well then they'll collect it in a basket and take it home--won't they?

kwāshē̂	V	collect and remove

12. hakà nē. sai à zubā̂ cikin rùmbū. Right. Then they'll pour it into a granary.

rùmbū (pl. rumbunā̂)		outdoor granary

13. tō̂, àmmā mē̂ zā à yī dà karân.? Fine, but what will be done with the stalks?

karā (f)		stalk(s)

14. à ƙauyē̂ akàn bar̃ sù kawài. àmmā cikin gàrī, ìndà bābù itā̂cen wutā, sai à tārā̂ su à kai sù gidā don girkī̂.

In the village(s) they just leave them. But in town, where there is no firewood, they'll collect them and take them home to cook with.

ìndà/indà		(place) where (= wurîn dà)
itā̂cē		wood, tree
girkī̂		cooking, putting pot on the fire

*15. àmmā wasu su nā̂ kēwàyē gidā dà sū. But some surround their homes with them.

kēwàyā/kēwàyē	V	go around, encircle

*16. à ƙauyē̂ ba? In the village(s)?

ba		(question particle)

17. kō à garī - duk ìndà bābù cìyāwā̀ mài ƙarfī.

Even in town - wherever there isn't any sturdy grass.

duk ìndà (dukà + ìndà)	wherever (lit: every place where)
cìyāwā̀ (f) (pl. ciyā̀yī)	grass; pl. = (kinds of) grasses

18. gàskiyar̃kà. a nā̀, kuma, àmfā̀nī dà sū à ƙauyḕ cikin kân ɗākī̀.

You're right. They also use them in the villages in hut roofs.

19. àshē? — Is that so?

*20. hakà nē. ìdan àkwai gōrā̀, sai à yi àmfā̀nī dà itā tā̀rē dà karā. ìdan, fa, bābù gōrā̀, sai à yī dà karā kawài.

Yes. If there's a bamboo, they'll use it with the cornstalks. If, though, there's no bamboo, they'll use cornstalks alone.

gōrā̀ (f)	bamboo
fa	on the other hand, though

21. sā'ànan zā à ɗaurḕ cìyāwā̀? — Then they'll tie on the grass?

*22. ī, hakà nē. zā à jinkḕ shi dukà à ƙasā̀ tun bà à ɗaukē shì samā̀ ba.

Right. They'll thatch it completely on the ground before they lift it up.

jinkḕ	V	thatch (a grass roof)

23. àshē? bā̀ ya nā̀ dà nauyī ba? — Is that so? Isn't it heavy?

24. dà nauyī sṑsai!. àmmā mutā̀nē dà yawā̀ zā sù tā̀ru sù ɗaukā̀.

It's very heavy! But many men will get together to lift (it).

tā̀ru	V	gather

25. tō̂. in hakà nē aikī̀ zâi yi masù sauƙī.

Oh. If it's (done) that way the work will be easy for them.

*26. sā'àn dà sukà ajìyē shi ìndà su kḕ sō̂ sai sù ɗaurḕ dà igiyā̀.

When they've placed it where they want it they'll tie it (on) with rope.

ajìyē	V	put, place, set aside
igiyā̀ (f) (pl. igiyōyī)		rope, string

27. shī kḕ nan--ɗākī̀ yā ƙārḕ. — That's that--the hut is finished.

Supplementary Expressions

28. kà gayā̀ minì bàtun ginī̀. — Tell me about (house) building.

gayā̀	V	tell, say (must be followed by an indirect object)
bàtun		concerning, regarding, about
ginī̀		building

*29. à Nījēriyā̀ mukàn ginā̀ gidā̀jemmù dà ƙasā kō, kùwā, dà simintī̀.

In Nigeria we build our homes of mud or else of cement.

ginā̀	V	build (with mud, cement, brick, etc.)
ƙasā (f)		earth, ground, clay, mud
simintī̀		cement

30. yawancin mutā̂nē su nā̀ ginìn ɗākunànsù dà ƙasā. mā̂su ar̃zìkī sukàn yī dà simintī̀.

Most people build their huts with mud. Rich people do (it) with cement.

*31. a nā̀ yîn bangon gidā kō dà ƙasā, kō dà zānā, kō dà karā.

People make compound walls either of mud, grass mats or cornstalks.

zānā (f) (pl. zā̀nàkī)	grass mat

CONVERSATIONS

Abbà	I	Talle
sànnu dà aikī̀, àbōkī.		yâuwā, bar̃kā̀ dà zuwā̀.
*ka nā̀ bugàn dāwā̀ nē?		ai i nā̀ taɓā̀wā kàɗan.
*àmmā rānā tā hau samā̀ sṑsai.		gàskiyar̃kà. àmmā bā̂ dāmā ìn barī̀ tùkùn.
dom mḕ.?		don zân yi tàfiyā̀ gṑbe.
tṑ bā̂ lâifī.		in bàn gamā̀ yâu ba, bà zân iyā̀ ìn tàfi ba.
zā kà dadḕ nē?		ī, zân jē har̃ Kanò ìn nḕmi aikī̀.
tō̂, sai yàushè.?		*ai sai bazarā tā yī.
tṑ dà kyâu. wànè irìn aikī̀ nē zā kà yī?		aikìn hanyā̀ nē.
tō̂, a nā̀ sôn lēbùr̃ā̀ dà yawā̀ nē?		sṑsai!
*tō̂, in kā tàfi wàtàkīlà zân bī kà.		tṑ daidai nḕ.

Bàlārabè	II	Shā'aibù
kâi ku nā̀ yîn abūbūwā̀ irī̀-irī̀ dà cìyāwā̀!		gàskiyar̃kà. ta nā̀ dà àmfā̂nī sṑsai.
gā̀ kân ɗākī̀--a nā̀ jinkḕ dà cìyāwā̀.		hakà nē. gā̀, kumā, zānā--dà cìyāwā̀ a kḕ yîntà.
har̃ dà igiyā̀, mā.		tō̂, akàn yi àbù dà cìyāwā̀, akàn ɗaurḕ shi dà cìyāwā̀ kumā.
*kâi! ku nā̀ dà hikimā̀		ai mun gōdḕ Allā̀. àkwai, kumā, kwàndō.
gàskiyar̃kà. wasu su nā̀ dà ƙarfī kùwā.		*sṑsai! wani mā, dà kyân ganī.
hakà nē. ai cìyāwā̀ tā fi kōmai àmfā̂nī.		*sai, dai, ƙasā, wàtàkīlà.
kīlà, dà ƙasā kukàn ginā̀ ɗākunā̀.		dà bangon gidā, dà rùmbū kumā.
*hakà nē. lallē ƙasā tā kai cìyāwā̀ àmfā̂nī.		

III

Hâwā	Lēkò
bar̃kâ dà ƙâsuwà Lēkò.	bar̃kâ dai. ki nâ nēman âbinci nê?
*i hatsimmù yā kāsâ.	*ai, dà wùyā. yànzu, dai, bā â sāmùn hatsin kirkî.
*gàskiyar̃kì. àmmā àkwai jar̃ dāwâ kaɗan.	*hakà nē. tā fārâ nûnā yànzu. àmmā bâ dâɗī.
*kō jâr̃ tā fi bābù ai.	*sôsai! àmmā, dai, bà tà kai farâr̃ ba.
*ai, kō râwayâ bà tà kai ba.	hakà nē. farar̃ dāwâ tā fi dukà dāɗī.

NOTES

Proverb

Literally: 'than a poor dance better refusal to attend' = 'it is better to not even try to dance than to do a bad job of it.' Don't borrow trouble.

Basic Dialog

6. tàfi dà sū = kai sù 'take them to...'

10. The calabash full of grain is lifted high and the grain poured out from that height. As the grain is falling to the ground the chaff is blown away by the wind.

15. Cornstalks are often roughly woven together and supported by sticks driven into the ground to form a fairly adequate wall around a compound.

16. à ƙauyê ba? = 'in the village(s) (as opposed to in the towns).'

20. Bamboo, of course, provides more strength than cornstalks alone. Yet, properly tied together, cornstalks alone can provide an adequate framework for the grass roof of a round hut.

22. tun bà...ba - lit: 'since they haven't lifted it up' = 'before they lifted it,' tun + negative = before...

    ɗàukē shì - lift the roof into place atop the round hut.

26. shi - as a rule object pronouns remain high after verbs of three syllables or more. This is an exception to the general rule that object pronouns are tonally opposite to the preceding syllable.

    ɗaurê - the roof is tied to the hut itself with rope.

29. ƙasā - the clay of mud may be hand formed as the wall is built or it may be shaped into mud bricks which are allowed to dry in the sun before they are used in building. Mud bricks are usually joined in building by mud 'mortar.'

simintī̂ - cement is made into cement bricks for building purposes. Cement is then used to join the bricks in building.

31. Mud walls are more common in urban areas, grass mat and/or cornstalk walls more common in rural areas.

Conversations

I bugàn - the verbal noun of the verb bugā̂ is bugā̂.

àmmā... - the assumption here is that Abbà should stop working during the heat of the day as everyone else does.

ai... - many young men regularly go to the cities to work during the dry season when they are not needed on the farms.

zân bī kà = 'I'll follow you,' i.e. - I'll follow your example and go to the city too later.

II hikimā̂ (f), cleverness, ability, wisdom.

kyân ganī - kyâu + -n = kyân. kyân ganī = 'beauty, good looks.'

sai, dai = 'except, with the exception of.'

lallē = 'for sure, truly.'

III yā kāsā̂ = 'it's run out.'

hatsin kirkī̂ = 'proper/good quality/respectable guinea-corn.'

jar̃ - jā 'red' before a feminine noun takes the -r̃ suffix.

bā̂ dādī - the red variety of guinea-corn is not generally considered to taste good. It matures earliest and has the lowest prestige among the three main varieties of guinea-corn.

tā fi bābù = 'it is better than nothing'

farâr̃ - white guinea corn has the highest prestige and is the last of these three varieties to mature.

rā̂wayā̂ - the yellow variety is intermediate between the red and the white in prestige.

GRAMMAR

23.1 Inserts

The "inserts" are a group of six particles (i.e. - dai, fa, kàm, kumā, kùwā, mā) of frequent occurrence employed for purposes of indicating sequence and/or emphasis. Typically no more than a single insert occurs in any given clause. This will usually be "inserted" at a major structural boundary within an otherwise complete clause-level utterance.

Inserts may frequently be translated by such expressions as, 'on the other hand,' 'however,' 'as for (e.g. - me),' or not translated at all.

Examples -

B.D. 29	... mukàn ginā̀ gidā̀jemmù dà ƙasā kō, kùwā, dà simintī̀	
Conv. II line 2	gā̀, kumā, zanā...	
3	har̃ dà igiyā̀, mā	
3	akàn ɗaurḕ shi dà cìyāwā̀ kumā	
5	wasu su nā̀ dà ƙarfī kùwā	
5	wani mā, dà kyân ganī	
6	sai, dai ƙasā, wàtàkīlà	
III line 2	yànzu, dai, bā ā̀ sāmùn hatsin kirkī̀	
	nī kàm, bā nā̀ sṑ	'I, for my part, don't want (it)'
	nā fa tàfi gidā	'as for me, I went home'

23.2 Kō kùwā

The combination of the relater kō and the insert kùwā is frequently employed interrogatively, e.g. -

zâi tàfi nḕ, kṑ kùwā	'he'll go, or... (will he)?'
zā kà bā nì, kō kùwā	'will you give (it) to me or (what will you do with it)?'

23.3 Interrogative and Indefinite Nominals

The various Hausa interrogatives (and the 'indefinite' nominals formed from them) belong to several of the subclasses of nominals: most of them are adverbial nominals, a few are independent nominals, one is a quantifier, and one is a specifier.

The indefinite nominals are formed by prefixing kō to the interrogative nominals.

1) Adverbial interrogative and indefinite nominals -

ìnā	where?, how?
ìnā ya kḕ.?	where is he?
ìnā yārṑ.?	where's the boy?
ìnā na sanī̀.?	how do I know?
kō'ìnā	wherever, everywhere
nā dūbā̀ kō'ìnā	I looked everywhere
kō'ìnā ka tàfi zân bi kà	wherever you go I'll follow you
yàushè	when?
yàushè zâi zō?	when will he come
kōyàushè	whenever, all the time
su nā̀ gidā kōyàushè	they're home at all times
kōyàushè ka kḕ sō̂ zā mù zō	whenever you want we'll come
yā̀yā̀ (or ƙā̀ƙā̀)	how?, what?
yā̀yā̀ aikī̀.?	how's the work?
yā̀yā̀ zā à yī?	what should be done?
kōyā̀yā̀ (or kōƙā̀ƙā̀)	however, any way possible
kōyā̀yā̀ ka sāmù i nā̀ sō̂	however you obtain it I want it
zân yi shì kōyā̀yā̀	I'll do it in any way possible

2) Independent interrogative and indefinite nominals -

mḕ, mḕnē	what?
mḕ ya fā̀ru?	what happened?
mḕ ka kḕ sō̂?	what do you want?
mḕnē nḕ wannàn.?	what's this?

kōmai (kōmē) anything, everything, whatever

bài kāwō kōmai ba he didn't bring anything

Allā̀ yā san kōmai God knows everything

kōmai ka sāmù ràbonkà nē whatever you get is your lot

kōmḕnē nḕ whatever it is

kōmḕnē nē kuɗinsà zân sàyā whatever its price I'll buy it

kōmḕnē nē ya taɓā̀ sai yà lālā̀cē whatever he touches spoils

wā̀ (plur su wā̀), wā̀nē (su wā̀nē) who?

wā̀ ya yī? who did it?

su wā̀nē nḕ sukà zō? who (pl.) came?

kōwā anyone, everyone, whoever

kōwā yā tàfi everyone has gone

bài ga kōwā ba he didn't see anyone

kōwā ya sāmù zân biyā shì whoever gets it I'll pay

wànnē(f. wàccē; plur. wàɗànnē) which one?

wànnē akà kāwō? which one did they bring?

wàccē ta ɗafā̀ wannàn nāmā̀.? which one (f) cooked this meat?

kōwànnē (f. kōwàccē; plur. kōwàɗànnē) whichever, everyone, anyone

kōwànnē ya bā kà kà ɗaukā̀ whichever he gives you you take it

kōwàɗànnensù sukà bar̃ mù everyone of them left us

3) Interrogative and indefinite quantifier

nawà how much? how many?

kuɗinsà nawà nē? how much does it cost

kōnawà however much/many

kōnawà ya bā nì zân kàrɓā however many he gives me I'll accept

kadà kà sàyā kōnawà kuɗinsà don't buy it whatever its price

4) Interrogative and indefinite specifier

wànè (f. wàcè; plur. wàɗànnè) what/which one?

wànè aikī̀ zâi yī? what work will he do?

wàɗànnè mutā̀nē sukà zō? which people came?

kōwànè (f. kōwàcè; plur. kōwàɗànnè) every/any one

kōwànè mùtûm ya nā̀ yī̂ everyone is doing it

àkwai dauɗā̀ a kōwànè wurī there's dirt everywhere

DRILLS

1. Transform drill. Transform the following by adding kō kùwā making it interrogative. Give the meaning of the utterance using the kō kùwā.

yā tàfi maza maza
zā mù kai shì cân gòɓē
ka nā̂ ganinsù
zā tà zō dà uwar̃tà
zā sù kāwō simintī̂
mwā̂ gàmu à masussukā
yā būshē̂ dà wurī
zā kà bar̃ shì à gìndin itā̂cē

2. Frame drill. Fill in the blank with a suitable word, phrase, or clause. Make several sentences for each frame.

ìnā________________?
kōyàushè________________nā̂ gan sù
wànnē__________________jiyà dà dà darē?
bài__________________kōmai ba
kōnawà____________________zân yàrdā ìn sàyā
yā̂yā̂_________________?
_________________kō'ìnā
yàushè_______________?
wàccē______________?
kōyā̂yā̂__________________i nā̂ sō̂
kōmē̂nē_______________
wā̂nē______________minì?
su wā̂nē____________gidammù?
mē̂__________________?
kōwā_________________zân bi shì
wàɗànnē__________________?
_____________nawà nē?
kōwàɗànnensù_________________
à kōwànè_________________

3. Question -- Answer drill. Answer the following questions in Hausa.

mḕ ka kḕ ƙī?
wā̀ ya fi girmā à nân?
yàushè akàn yankḕ ḱayyukàn hatsī?
yā̀yā̀ a kḕ rabà ƙwā̀yar̃ hatsī dà ƙàiƙàyī?
mḕnē nḕ rùmbū?
mḕ a kḕ yī dà karā?
gàyā manà bàtun yîn kân ɗākī̀
dà mḕ akàn ginā̀ gidā à Nījēriyā̀?
wànè irìn aikī̀ zā kà nḕmā?
cìyāwā̀ ta nā̀ dà àmfā̀nī sṑsai?
mḕ a kḕ ginā̀ dà ƙasā?

4. Addition of inserts.

a. Add an "insert" to each of the following sentences and translate the sentence.

nī zân kwāshḕ kāyā
mū mukàn tàrā̀ karā
dà simintī̀ sukàn ginā̀
ɗākī̀ yā ƙārḕ
wannàn ɗākī̀ ya nā̀ dà kyân ganī
jâr̃ tā fi bābù
bāyan sukàn bugā̀ hatsi sai sù rabà shi

b. Experiment with inserting "inserts" in each of the predicate clauses in the Basic Dialog. There is often more than one place in a clause where an "insert" may be placed--depending on the emphasis desired--but usually only one occurs anywhere in a given clause at a time. Check all your utterances with your informant.

5. Substitution drills.

a. Concentrate on the meanings.

	in ya būshḕ sai à yankḕ
nū̀nā...sā̀rā	in ya nū̀nā sai à sā̀rā
bāyan	bāyan ya nū̀nā sai à sā̀rā
bugā̀...zubā̀	bāyan ya bugā̀ sai à zubā̀
à masussukā...kumā, ya	à masussukā ya bugā̀, kumā, ya zubā̀
rùmbū...tārā̀...ajìyē	à rùmbū ya tārā̀, kumā, ya ajìyē
ƙauyḕ...don...sàyā	à ƙauyḕ ya tārā̀, don yà sàyā
mukà...mukà	à ƙauyḕ mukà tārā̀, don mukà sàyā
bā̀kin hanyā̀...zaunā̀	à bā̀kin hanyā̀ mukà zaunā̀, don mukà sàyā
ƙasā̀...kā̀fìn	à ƙasā̀ mukà zaunā̀ kā̀fìn mù sàyā
ajìyē...ɗaukā̀	à ƙasā mukà ajìyē kā̀fìn mù ɗaukā̀

b. Concentrate on the meanings.

	su nā̀ ajìyē shi ìndà su kḕ sō̂
jinkḕ...ginā̀	su nā̀ jinkḕ shi ìndà su kḕ ginā̀
zā à...sukà	zā à jinkḕ shi ìndà sukà ginà
ɗaurḕ...tā̀ru	zā à ɗaurḕ shi ìndà sukà tā̀ru
sā̂...fàɗā	zā à sā̂ shi ìndà sukà fàɗā
kân ɗākī̀	zā à sā̂ kân ɗākī̀ ìndà sukà fàɗā
dà...ɗaurḕ	zā à sā̂ kân ɗākìn dà sukà ɗaurḕ
ajìyē...shiryā̀	zā à ajìyē kân ɗākìn dà sukà shiryā̀
zānā dà igiyā̀	zā à ajìyē zānā dà igiyàr̃ dà sukà shiryā̀
tārā̀...kāwō	zā à tārā̀ zānā dà igiyàr̃ dà sukà kāwō
ɗaurḕ...sàyā	zā à ɗaurḕ zānā dà igiyàr̃ dà sukà sàyā

c. Concentrate on the meanings.

	ƙasā ta nā̀ dà àmfā̀nī sṑsai
cìyāwā̀, kùwā	cìyāwā̀, kùwā ta nā̀ dà àmfā̀nī sṑsai
ƙarfī	cìyāwā̀, kùwā ta nā̀ dà ƙarfī
Abbà, dai...hikimā̀	Abbà, dai ya nā̀ dà hikimā̀
hankàlī	Abbà, dai ya nā̀ dà hankàlī
jàkā, fa...nauyī	jàkā, fa ta nā̀ dà nauyī
kân ɗākī, kàm	kân ɗākī̀, kàm ya nā̀ dà nauyī
simintī̀ kumā	simintī̀ kumā ya nā̀ dà nauyī
wasu...gōrā̀, kumā	wasu su nā̀ dà gōrā̀ kumā
nāmā̀...dāɗī	nāmā̀ ya nā̀ dà dāɗī kumā
wani mā...kyân ganī	wani mā ya nā̀ dà kyân ganī

LESSON XXIV - The Dry Season

PROVERB

kwàɗàyī mabūɗin wàhalā̀.	Greed (is) the key to trouble.
mabūɗī (pl. màbū̀ɗai)	key

BASIC DIALOG

1. ìdan kā̀kā tā ƙārḕ sai rānī. — When the harvest-season is over then (comes) dry season.

2. lōkàcin hūtū nḕ--kō? — (It's) a time of rest (isn't it)?

*3. ī, àmmā àkwai aikī̀ dà ɗan dāmā kumā. — Yes, but there's plenty of work also.

4. àshē? — Is that so?

*5. ī mànà. dà rānī nḕ akàn gyārā gidā, akàn yi sābon ginī̀, akàn shārḕ sā̀bàbbin gṑnā̀kī, dà irìn aikī̀ hakà.

Yes indeed. It's during the dry season that one fixes (his) compound, builds new buildings, prepares new farmland, and (does) work like that.

shārḕ	V sweep, prepare garden, wipe away

6. tō̂, àmmā dai, bā̀ àkwai zufā̀ dà yawā̀ ba? — But isn't it awfully hot?

zufā̀ (f)	perspiration

7. àkwai zufā̀ mànà! àmmā tīlàs nē à jimrḕ.

It sure is hot! But one has to put up with (it).

tīlàs	needs must, of necessity (=dōlè)
jimrḕ	V be longsuffering, put up with

*8. hakà nē. yàushè nē lōkàcin ɗārī? — (You're) right. When is the cold season?

ɗārī	(dry) coldness, cold wind

*9. ai, dà rānī nḕ kumā--dà hùntūrù. — It's also during the dry-season--during the harmattan.

hùntūrù	the harmattan

10. tō̂, mḕnē nḕ hùntūrù.? — What's the harmattan?

*11. ai shī nḕ sā'àn dà iskā̀ kḕ zuwā̀ dàgà hàmādā̀ cìke dà ƙū̂rā.

Why that's the time when wind is coming from the Sahara full of dust.

hàmādā̀	(Sahara) desert
cìke	full
ƙū̂rā (f)	dust

12. kâi, bā̂ ɗāɗī. — Boy, that's unpleasant.

*13. hakà nē. wani sā'ī̀ ya nā̀ nan--sai kà cē̂ hazō.

Right. Sometimes it is here just like mist.

hazō	mist, haze

14. har̃ yā rufḕ rānā nḕ? Until it hides the sun?

rufḕ	V cover, close (door)

*15. sṑsai! ai, ìdan hùntūrù yā yī sṑsai mùtûm bà zâi iyā̀ ganin duwā̀tsū, kṓ su nā̀ kusā dà gidansà.

Yes indeed! Why, if the harmattan really comes a person can't (even) see the hills, even if they're close to his home.

dūtsḕ (pl. duwā̀tsū)	stone, hill

*16. àbin mā̀mākī̀! ya nā̀ hakà kōwàcè rānā nḕ? Amazing! Is it like this every day?

mā̀mākī̀	amazement, surprise

*17. ā'à, sai lōkàcîn dà àkwai iskā̀ mài yawā̀. No, only when there's a lot of wind.

18. tô, yakàn daɗḕ nē? Does it last long?

*19. ai ya nā̀ nan mìsālìn kwānā ukù kā̀mìn yà tàfi. an jumā̀, kumā, sai yà sākḕ zuwā̀.

Well it's here for example three days before it leaves. After awhile, then it comes again.

mìsālī̀	copy of a thing, example, for example

*20. sai ɗārī kurùm à wannàn lōkàcī? Is it only cold at this time?

kurùm	only (= kawài)

*21. ā'à--yawancin ɗārī, sai dà darē. ìdan rānā tā tāshī̀ sṑsai sai zufā̀.

No--most of the cold (is) only at night. When the sun is really up then (it's) hot.

22. àmmā bābù ruwā. But there's no rain.

23. kō kàɗan! dàgà watàn Òktōbà har̃ zuwā̀ wajen ƙàrshen Mārī̀s kō farkon Āfrī̀l kō ɗigon ruwā bābù.

Not even a little! From October to near the end of March or the beginning of April there's not even a drop of rain.

ƙàrshē	end
ɗigō	drop (of water), dot, spot

24. kâi, à ìnā nḕ a kḕ sāmùn ruwan shâ à lōkàcin?

Wow, where do they get drinking water during that time?

25. ìdan bābù rījìyā mài zurfī, sai à fàdamā̀.

If there's no deep well, then from a swamp.

rījìyā (f) (pl. rījiyōyī)	well
zurfī	deepness
fàdamā̀ (f) (pl. fadamōmī)	swampy or marshy area

26. kâi, ya nā̀ dà wùyā! Boy it's difficult!

27. sṑsai! ai, dà rānī kōwā ya nā̀ marmarin zuwàn dā̀munā.

Right! Why in the dry season everybody eagerly awaits the coming of the rainy season.

marmarī (intense) desire, longing

28. lallē, àkwai dàlīlī̀. There sure is reason to.

Supplementary Expressions

29. Points of the Compass

arḕwā	northward
kudù	southward
gabàs	eastward
yâmmā	westward

30. nā ga àlāmā̀ dā̀munā tā ƙārḕ. I see signs that the rainy season is over.

*31. tsàmmānī̀na hakà kumā. I think so, too.

tsàmmānī̀ thinking, opinion

*32. don iskā̀ yā kōmā̀ arḕwā kḕ nan. Because the wind has changed to the north.

CONVERSATIONS

Màisulḕ	I	Bàbbanyā̀yā
dā̀munā tā ƙārḕ nē?		àkwai àlāmā̀.
sṑsai - iskā̀ yā kōmā̀ arḕwā.		hakà nē. ya nā̀ zuwā̀ dàgà hâmādā̀ yànzu.
ai bà zâi daɗḕ ba kā̀min yà fārā̀ kāwō hùntūrù.		gàskiyar̃kà.
sā'ànan ɗārī zâi dā̀mē mù dà dà darē.		*sṑsai - sai mù kwānā dà wutā kullum.
àmmā bā̂ kōmai, lōkàcinsà nē.		hakà nē, zā mù jimrḕ.

Ɗandàndī	II	Hasàn
gā̀ ta gā̀ ta nankà.		tà zō tà wucḕ.
*wata rānā àkwai kàrē mài kwàɗàyī.		na'àm.
ya nā̀ tàfiyā̀ dà ƙàshī à bā̀kinsà.		tō̂.
*sai ya kai wata rījìyā, ya dūbā̀ à cikī.		tō̂.
àshē gā̀ wani kàrē cikin rījìyā dà ƙàshī a bā̀kinsà.		àshē?
kàrē, mā, ya nā̀ sôn wancàn ƙàshī kumā.		na'àm.
*tsàmmāninsà zâi yi wà wancàn kàrē faɗā̂ yà ƙwācḕ ƙàshîn.		tō̂.
sai ya yi tsallē ya fāɗā̀ cikin ruwā.		kâi.
shī kḕ nan, ya nutsḕ cikin ruwā, ya mutù.		*ai wāwā nḕ.
sṑsai! lallē kwàɗàyī mabūɗin wàhalā̀ nē.		gàskiyar̃kà

Adàn	III	Sambò
ràn nan zā̂ ni ƙauyḕ ìn nḕmi kāzā.		*tō̂, sabòdà haihū̀wā nḕ?
*ī, uwar̃gidāna zā tà haihū̀ watā̀ mài zuwā̀.		ya nā̀ dà kyâu.
sai na hau kḕkēna nā kāmā̀ hanyā̀.		tō̂.
sā'àn dà na kḕ tàfiyā̀ wani bàbban mātṑ ya wucḕ ni.		na'àm.
*dà ƙū̀rā ta tāshī̀,nī, bàn ga wurîn dà zā̂ ni ba.		kâi, dà wùyā!
*sai ƙafàr̃ kḕkē ta bugā̀ dūtsḕ.		kâi, kā fādī̀ nē?
*ī, nā fādī̀ tùm.		*m'm̀. sabòdà hakà nē hannunkà ya nā̀ cīwṑ?
hakà nē. ya nā̀ dāmū̀na sòsai.		*sànnu, yā karyḕ nē?
*bàn yi tsàmmānī̀ ba.		tṑ dà kyâu.

NOTES

Basic Dialog

3. dà ɗan dāmā is to dà dāmā approximately as 'quite a bit' is to 'a lot' in English. That is, they mean about the same thing but with a slightly different flavor.

5. Note that a person-aspect indicator (akàn) is required before each verb.

8. ɗārī generally refers to a drier coldness than sanyī. The latter is usually employed with reference to rainy-season coldness and dampness while ɗārī is employed primarily during the dry season.

9. 'Harmattan' (from Arabic) is the English word used to refer to the fine dust blown down from the Sahara Desert over much of West Africa during parts of the dry season. At certain times the air is so full of this dust that it resembles a rather heavy fog.

11. iskā̀ kḕ = iskā̀ ya kḕ - with the verbals kḕ and nā̀ the ya is frequently dropped if there is a noun subject.

13. sai kà cē̂ - a very common way of saying 'just like.'

15. kō = 'even if.'

16. àbin mā̂mākī̀ = 'an amazing thing.'

17. mài yawā̀ = dà yawā̀.

19. misālìn or kàmar̃ misālī̀ = 'for example.'

20. Lit: 'only coldness only at this time?'

21. sai - in both of these sentences sai is employed as a sort of predicator to convey a meaning that one would expect to require a verbal. This is very common in Hausa. See also B.D. 1

31. tsàmmānîna - lit: 'my opinion' = 'I think...'

32. kōmâ - here means 'changed to.'

Conversations

I kwānā dà wutā - it is the custom in much of Northern Nigeria to sleep with a fire burning right in one's sleeping hut during the cold season.

II kàrē = 'dog.'

kai = 'reach.'

ƙwācê = 'snatch by force.'

wāwā = 'fool.'

III tô... - it is the custom for a woman to be fed chicken meat after she gives birth. Her husband must, therefore, make sure there are enough chickens available at such a time.

watâ mài zuwâ = 'next month.'

dà = 'when.' Translation - 'when the dust arose I, I couldn't see where I was going.'

ƙafàr̃ kêkē = 'bicycle tire.'

tùm - ideophone used to describe the sound of something that has fallen.

m'm̀ - exclamation indicating sympathetic concern.

sànnu - the appropriate thing to say on an occasion such as this to indicate sympathy.

bàn yi tsàmmānî ba = 'I don't think so.' Frequently this expression is shortened to bàn tsàmmānî ba, employing tsàmmānî as a verb.

GRAMMAR

24.1 The Relater dà

With the exception of the possessive link (-n/-r̃) the particle dà is the most frequently employed relater in Hausa. It will be helpful to list and illustrate the more important uses of dà--

1) As a coordinator (or conjunction) - only within or between phrases, never between clauses or sentences. See section 13.1 for further examples. The dà may occur once or several times.

nā ga yārō̂ dà kàrensà	I saw the boy and his dog
dà Audù dà Àlī sukà zō	both Audu and Ali came
dà kâzā dà giwā sukà yi gardamā̂	the hen and the elephant had an argument

2) As a link between the head of a NP and its modifier.

kai dà kânkà ka sanī̂	you yourself know
gō̂be dà sāfē zâi zō	tomorrow morning he'll come
mun tàfi kudù dà Kanò	we went south of Kano
iskā̂ ya nā̂ cìke dà ƙū̂rā	the wind was full of dust

3) As introducer of relater NP. See also 7.5.

a) Filling a clause-level slot.

zâi zō dà sāfē	he'll come in the morning
dà dā̂munā àkan shūkā̂	in the rainy season one plants
nā dūbā̂ dà kyâu	I looked thoroughly
mun yi aikī̂ dà shī	we worked with him

b) Filling the direct object slot within a verb phrase. In such constructions it is usually the verbal which requires that its direct object be introduced by dà. Many otherwise intransitive verbs (e.g. - tàfi, shìgā) may, with causative meanings, take a direct object introduced by dà.

yā sayar̃ minì dà shī	he sold it to me
nā mai dà kujē̂rā ɗākī̂na	I returned the chair to my room
Allā̂ yà dāwō dà mū lāfiyā̂	may God bring us back safely
nā yàrdā dà aikìnsà	I like his work

an mântā dà kai kḕ nan	they've forgotten about you
sun tàfi dà shī Kanò	they took him to Kano
yā shìgā dà nī gidansà	he took me into his home
yā bā dà kudī	he gave money
a nā̀ cê̄ dà shī 'Audù'	they call him (= his name is) 'Audu'.

c) Required after the specialized verbals nā̀, kḕ, bā, bâ when possession is indicated.

i nā̀ dà aikī̀	I have work
bâ shi dà yârā	he doesn't have (any) children
...wandà ya kḕ dà kudī	...the one who has money
bā kā̀ dà rī̀gā?	don't you have a gown?

4) As introducer of a relative clause. See 9.7. See also section 24.2 below on wandà and yaddà.

5) As a clause introducer within a sentence. See 21.2 parts A3b and B2.

dà sukà zō mukà tàfi	when they came we left
dà akà yi hakà dà àbîn ya yi kyâu	if they had done thus then the thing would have been a success
dà sarkī ya jī sai ya zaunā̀	when the chief heard then he sat down

6) As a non-aspect verbal.

XIII BD 27 dà wani àbù kumā?	Is there anything else?
àkwai lḕmō? dà sū.	Are there limes? There are some.

24.2 The Relative Clause Introducers wandà and yaddà

The word wandà (or wândà; f. waddà, wâddà; pl. wadàndà) is a construction composed of a bound form wa- (also present in e.g.- wannàn and probably wani and wànè) plus dà. The construction means 'that which, the one which' and is widely employed as the introducer of relative clauses functioning as NPs within clause-level slots, e.g.-

wandà na ganī na nūnā̀ makà	the one I saw I showed you
zân sàyi wândà na kḕ sô̄	I'll buy the one that I want to
bâ wandà bàn sanī̀ ba	there is none that I don't know

See also XIII B.D. 26

The word yaddà (or yâddà) 'how, the way in which, like, what' is a similar construction composed of a bound form ya- (perhaps also present in yā̀yā̀) plus dà. This construction also is employed as the introducer of relative clauses functioning as NPs within clause-level slots, e.g.-

yaddà zân yī bàn sanī̀ ba	what I'll do I don't know
bā nā̀ màganā̀ yaddà ku kḕ sō̂	I don't talk like you want (me to)
yā zō jiyà kàmar̃ yaddà ya fàɗā	he came yesterday just as he said

See also XVII B.D. 12

Note the similarity between the wa- + -n + dà and the ya- + -d + dà constructions and the Noun + -n + dà constructions in section 9.7. The only important differences are that the wa- and ya- forms don't occur alone (as each of the nouns cited in 9.7 do), and that the tones on wandà and yaddà are often not falling-low as are the corresponding noun constructions in 9.7.

24.3 The Relater sai

The relater sai is the third most frequently employed relater. The more important uses of sai are--

1) As a phrase introducer.

a) Meaning 'until'.

sai gṑbe	until (= see you) tomorrow
bà zâi zō ba sai dà darē	he won't come until at night
sai ŷau na gan shì	(not) until today have I seen him

b) Meaning 'except'.

kōwā yā yàrdā sai kū	everyone agreed except you
bài ragḕ kōmai ba sai sīsī̀	he didn't reduce (his price) at all except for sixpence

2) As a clause introducer indicating sequence--usually meaning 'then'.

nā dāwō sai nā zaunā̀	I returned then I sat down
sai ya tāshī̀, ya tàfi	then he got up and left

See also the narrative in lesson XVIII.

dà ya zaunā̀ sai sukà kāmā̀ shi	when he sat down then they caught him
in nā gan shì sai zân gayā̀ masà	if I see him then I'll tell him
tun dà ya barī̀ sai nā ɗaukā̀	since he left (it) then I took (it)

3) As a reinforcer of subjunctive aspect constructions. See section 22.1.

4) As introducer of the stylized constructions sai kà cē̂ meaning 'like' and sai kà ga meaning 'you ought to see it (to believe it).'

sun yi girmā sai kà cē̂ tagwā̂yē	they grew up like twins
àmfā̂ninsà, sai kà cē̂ kudī	it's about as useful as money
kōmai zāfinsà--sai kà ga--bā yā̂ kō mō̂tsī	no matter how painful--you should see (it)--he doesn't even move

DRILLS.

1. Transform drill. Transform the following pairs of independent sentences into a single sentence by making one of the clauses a dependent clause introduced by wandà or yaddà. Make any other necessary changes as well.

nā ga mùtûm. yā zō wurimmù jiyà.
zurfin rījìyā bài ìsā ba. nā gan tà.
zâi kāwō nāmā̀. i nā̀ mamarin zuwànsà.
yā zō yâu. ya nā̀ sū̀rūtū̀ dà yawā̀.
ƙū̀rā tā hau samā̀. tā hanā̀ minì ganī.
bā nā̀ dà àbinci. ka nā̀ sō̂.
zâi yī. bàn sanī̀ ba.
iskā̀ cìke dà ƙū̀rā yā zō. nā faɗā̀ makà à kâi.
hùntūrù yā rufḕ rānā. bā̂ dāɗī.
ya nā̀ sôn ruwā. bā nā̀ sôn ruwā.

2. Translation drill. Give the English meaning of the following being sure to translate "sai" properly.

zân jirā sai yā zō
nā bā kà dukà sai sulḕ gùdā
yā ga yārṑ sai kà cē̂ nasà nē
kun bar̃ shì sai dà sāfē
bā̀ sai kà ji yunwā̀ ba
mun zō dà wuri sai mālàmī ya fārā̀ kōyâswā
sai mù tāshī̀ à ƙarfḕ shidā̀
in nā sàyē shì sai zân rabà shi
nā ga dukànsù sai Audù
sai yā fāɗā̀ cikin ruwā̀

3. Frame drill. Fill in the blank with a suitable word, phrase, or clause.

lōkàcîn dà àkwai________________

dàgà____________har̃ zuwā̂____________

tīlàs nē__________

sai à fàdamā̂__________

nā jī kā shārē̂________

dà hùntūrù mukàn________

dà yâmmā àkwai________

gā̂ mabūɗī____________

nā ga àlāmā̂__________

mun yi aikī̂ dà________

4. Question--answer drill. Give an answer to the following in Hausa, then ask another question on the same subject which you have made up.

Example: 1) yàushè nē lōkàcin ɗārī?
2) dà rānī nē̂ dà hùntūrù. yàushè nē lōkàcin zufā̂?
1) dà rānī kumā.

mē̂ ya rufē̂ rānā dà rānī?
ìdan bābù ruwā dà rānī à ìnā nē̂ a kē̂ sāmùn ruwan shâ?
mē̂nē nē̂ fàdamā̂?
tsàmānìnkà rānī bâ dāɗī kō?
dàgà ìnā nē̂ iskā̂ yā kē̂ zuwā̂ dà hùntūrù?
wànè irìn nāmā̂ a kē̂ bâ màcè à lōkàcin haihùwā?
don mē̂ mùtûm yakàn kwānā dà wutā?
àkwai iskā̂ mài yawā̂, kō kùwā?
bā̂ ni sūnan àbù mài zurfī.
gàyā minì àbin mā̂mākī̂.

5. Substitution drill.

a. Concentrate on the meaning.

	waɗàncan duwā̂tsū su nā̂ kusā dà gidansà
-nân...-nā	waɗànnân duwā̂tsū su nā̂ kusā dà gidānā
dūtsē̂	wannàn dūtsē̂ ya nā̂ kusā dà gidānā
wani...nīsā dàgà	wani dūtsē̂ ya nā̂ nīsā dàgà gidānā
ƙasā...nân	wata ƙasā ta nā̂ nīsā dàgà nân
garūruwā̂	waɗansu garūruwā̂ su nā̂ nīsā dàgà nân
gàrī...arē̂wā	wani gàrī ya nā̂ arē̂wā dàgà nân
kàrē...tàfi	wani kàrē yā tàfi arē̂wā dàgà nân
gabàs...wurimmù	wani kàrē yā tàfi gabàs dàgà wurimmù
yā̂rā...gidā	waɗansu yā̂rā sun tàfi gidā dàgà wurimmù
yawancin...makarantā	yawancin yā̂rā sun tàfi gidā dàgà makarantā

b. Concentrate on the meanings.

	dà rānī kōwā ya nā̂ marmarin zuwàn dā̂munā
jiràn...ruwan samā̂	dà rānī kōwā ya nā̂ jiràn zuwàn ruwan samā̂
bazarā...hadarī̂	dà bazarā kōwā ya nā̂ jiràn zuwàn hadarī̂
don mē̂...ruwā	don mē̂ kōwā ya kē̂ jiràn zuwàn ruwā?
mài nōmā...sôn	don mē̂ mài nōmā ya kē̂ sôn zuwàn ruwā?
mutā̂nē...kā̂kā̂	don mē̂ mutā̂nē su kē̂ sôn zuwàn kā̂kā?
kōwànè...aikī̂	kōwàɗànnè mutā̂nē su nā̂ sôn aikìn kā̂kā
wurī...makarantā	kōwànè wurī su nā̂ sôn aikìn makarantā
ginìn	kōwànè wurī su nā̂ ginìn makarantā
rānā...tàfi	kōwàcè rānā su nā̂ tàfiyā̂ makarantā
mukàn	kō wàcè rānā mukàn tàfi makarantā

c. Concentrate on the meanings.

	wani àbù yā nutsḕ cikin ruwā yànzu
jàkā...kumā	wata jàkā tā nutsḕ cikin ruwā kumā
fāɗā̀...rījìyā	wata jàkā tā fāɗā̀ cikin rījìyā kumā
mabūɗī...kàm	wani mabūɗī yā fāɗā̀ cikin rījìyā kàm
wànè...dà sāfē	wànè mabūɗī yā fāɗā̀ cikin rījìyā dà sāfē?
àkwiyā̀...kṑgī	wàcè àkwiyà tā fāɗā̀ cikin kṑgī dà sāfē?
shā à bā̀kin	wàcè àkwiyā̀ tā shā à bā̀kin kṑgī dà sāfē?
mātā...tā̀ru	wàɗànnè mātā sun tā̀ru à bā̀kin kṑgī dà sāfē?
yàushè...kùwā	yàushè mātā sun tā̀ru à bā̀kin kṑgī kùwā?
kōyàushè...sukàn...dai	kōyàushè mātā sukàn tā̀ru à bā̀kin kṑgī dai
mutā̀nē...ran kā̀suwā	kōyàushè mutā̀nē sukàn tā̀ru ran kā̀suwā dai

LESSON XXV - Review

Vocabulary - Lessons XXI-XXIV

Afrìl		April
Agustā̀		August
ainù(n)		very much, too
ajìyē	V	put, place, set aside
àlāmā̀/hàlāmā̀ (f)		indication, sign
arḕwā		northward
ayyukā̀		(plural of aikī̀)
ba		(question particle)
bàɗī		next year
banā		this year
bā̀rā		last year
bàtun		concerning, regarding, about
bazarā (f)		hot, muggy season just before the rains
bḕgē		hope, longing
bugā̀	V	beat, strike, thresh
būshḕ	V	get dry
cif		(ideophone indicating exactness of e.g. time)
cikà	V	fill up; is characterized by
cìke		full
cìyāwā̀ (f) (pl. ciyā̀yī)		grass; pl. = (kinds of) grasses
dā̀...dā̀; dā̀...sai		if...then
dā̀munā (f)		rainy season
Dī̀sambā̀		December
dōguwā (f) (pl. dōgwā̀yē)		(fem. of dōgō)
dōlè		perforce, of necessity (=tīlàs)
dūtsḕ (pl. duwā̀tsū)		stone, rock, hill
ɗārī		(dry) coldness, cold wind
ɗâukē	V	(e.g. - rain) stop
ɗigō		drop (of water), dot, spot

fa		on the other hand, though (= mā)
Fàbr̃air̃ū̀		February
fàdamā̀ (f) (pl. fadamōmī)		swampy or marshy area
farkō		first (thing)
gà		(see gàrē below)
gabàs		eastward
gàjērìyā (f)		(fem. of gàjērē)
gamā̀wā		finishing (verbal noun of gamā̀)
gàrē (gà before a noun)		regarding, in the presence of
gayā̀	V	tell, say (must be followed by indirect object)
gērō		a variety of early maturing millet
ginā̀	V	build (with mud, cement, brick, etc.)
gìndī		base, bottom, buttocks, foundation
ginī̀		building
girbī̀		harvest, reaping
girgijḕ (pl. gìzā̀gìzai)		(large) raincloud
girkī̀		cooking, putting pot on fire
girmā	V	or N: grow up; bigness, honor
gìzā̀gìzai		(see girgijḕ)
gōnā (f) (pl. gṑnā̀kī)		farm, garden
gōrā̀ (f)		bamboo
gwànmà		rather, it would be better...
hadarī̀/hadirī̀		storm
hàlāmā̀ (f)		(see àlāmā̀)
hàmādā̀		(Sahara) desert
hanā̀	V	or N: prevent(ing), hinder(ing)
hazō		mist, haze
hikimā̀ (f)		cleverness, ability, wisdom
hùntūrù		the harmattan
hūrā̀	V	blow on, light (a fire)

igiyā̀ (f) (pl. igiyōyī)		rope, string
ìndà/indà		(place) where (= wurîn dà)
ìsā	V	be enough
iskā̀		wind, air
Jànair̃ū̀		January
jìƙu	V	is soaked
jimrḕ	V	be longsuffering, put up with
jinkḕ	V	thatch (a grass roof)
kā̀fìn/kā̀fin		(see kā̀mìn)
kai	V	reach (a place)
kā̀kā (f)		harvest season
kā̀mìn/kā̀min		before
karā (f)		stalk(s)
kàrē (pl. karnukā̀)		dog
karyḕ	V	(limb, stick) break, snap in two
kayyukā̀		(plur. of kâi 'head')
kēwàyā/kēwàyē	V	go around, encircle
kōwā		everyone
kōyâr̃wā/kōyâswā (f)		teaching
kudù		southward
kurùm		only (= kawài)
kwàɗàyī		greed, keen desire
kwāshḕ	V	collect and remove
ƙàiƙàyī		chaff, dust from winnowing, itching
ƙasā̀		on the ground, down below
ƙasā (f)		earth, ground, clay, mud (for building)
ƙàrshē		end
ƙauyḕ		village
ƙī	V	refuse, dislike
ƙī̂		refusing, refusal
ƙōnḕ	V	burn, become burned
ƙōtā̀ (f)		handle of e.g. - hoe, axe, shovel, etc.
ƙū̀rā (f)		dust
ƙwācḕ	V	snatch by force
ƙwā̀yā (f) (pl. ƙwāyukā̀)		a grain, kernel

laimā̂ (f)		umbrella
lallē		for sure, truly
lauṣhī		softness
lēbùr̃ā̂ (pl. lēbur̃ōr̃ī)		laborer
lìssāfī̂		arithmetic, calculation
mabūɗī (pl. màbū̂ɗai)		key
màganā̂ (f) (pl. màgàngànū)		word, talk
mā̂mākī̂		amazement, surprise
marmarī		(intense) desire, longing
masussukā (f) (pl. màsùssùkai)		threshing-floor
Māyū̂		May
mìsālī̂		copy of a thing, example, for example
m'm̀		(exclamation indicating sympathetic concern)
mūgū̂ (f. mūgunyā̂; pl. miyā̂gū)		bad, evil (thing)
nōmā (f)		farming, hoeing
nūnā̂	V	show, point out
nū̂nā	V	ripen
Nuwambā̂		November
ōfìs/ōfìshī		office
Òktōbā̂		October
rabà	V	separate, divide
rānī		dry season
rashī̂		lack
rā̂wayā̂ (f)		yellow (thing)
rī̂gar̃ ruwā		raincoat
rījìyā (f) (pl. rījiyōyī)		well
rufē̂	V	cover, close (door)
rùmbū (pl. rumbunā̂)		outdoor granary

samā̂		above, sky
sàna'ā̂ (f) (pl. sana'ō'ī)		trade, occupation, profession
sànnu (f)		slowness, carefulness
sā̂rā (i/ē)	V	chop, slash, hack off, (snake) bite
sātī		week, Saturday
Sàtumbā̂		September
simintī̂		cement
sōmā̂	V	begin, start
sunkwìyā	V	bend down, stoop
à sùnkwìye		stooped, bent over
sū̂rūtū̂		(loud) worthless chatter
shārē̂	V	sweep, prepare garden, wipe away
shē̂karā̂ (f) (pl. shē̂kàrū)		year
shūkā̂	V or N	plant(ing)
taɓā̂	V	touch; have previously done...
tafcī̂/tapcī̂		(expression of utter amazement)
tàfi dà	V	take
tàfiyā̂ (f)		trip, traveling
tārā̂	V	collect, gather
tā̂ru	V	gather together
tauṛī		hardness, toughness
tīlas		needs must, of necessity (= dōlè)
tùm		(ideophone used to describe the sound of an object falling)
tun		since, while
tūsā̂ (f)		passing wind
tsàmmānī̂		thinking, opinion
tsìrā	V	sprout
wāwā		fool

yâmmā		westward
yankḕ	V	cut off (= yankā̀)
Yūlī̀		July
Yūnī̀		June
yunwā̀		hunger, famine
zānā (f) (zā̀nàkī)		grass mat
zìyārā̀ (f)		visiting
zìyartā̀ (i/ē)	V	visit
zubā̀	V	pour (out)
zufā̀ (f)		perspiration
zurfī		deepness
zuwā̀		toward

Additional Hausa Names - Lessons XXI - XXIV

Abbà
Adàn = Adàm
Bàbbanyā̀yā
Bàlārabè = Arab
Cī̀gàrī
Ɗandàndī
Gàmbo = son born after twins
Lēkò
Màisulḕ
Mālàm Simìt = Mr. Smith
Sambò
Simìt = Smith
Shā'aibù
Talle
Yūsufù = Joseph

Synopsis of Grammar -- Lessons XXI - XXIV

25.1 Person-Aspect Indicators

25.1.1 Future II Aspect (see 21.1)

I	nā̂	mā̂/mwā̂	we
you	kā̂	kwā̂	you (pl)
you (f)	kyā̂		
he	yā̂	sā̂/swā̂	they
she	tā̂		
someone	ā̂		

25.2 Nominals

25.2.1 "Stative" Nouns (see 22.3)

"Stative" nouns are formed from verbs and are characterized by a final high tone -e preceded by all low tone syllables.

25.2.2 Interrogative and Indefinite Nominals (see 23.3)

25.3 Verbals

25.3.1 Intensive Verbs (see 22.4)

First syllable is reduplicated with a high-low-high tone pattern.

25.4 Ideophones (see 22.2)

25.5 Particles

25.5.1 bā̂...ba negative (see 21.3)

25.5.2 dà (see 24.1)

25.5.3 Inserts (see 23.1)

25.5.4 kō kùwā (see 23.2)

25.5.5 sai (see 24.3 and 22.1)

25.5.6 wandà and yaddà (see 24.2)

25.6 Sentence Structure

25.6.1 Sentence Types (see 21.2)

Definitions---Lessons XXI - XXIV

CLAUSE COMPLEX - a structure composed of a potential complex sentence which functions as a single clause in relation to the filler of the other sentence level slot in the sentence. See 21.2

COMPLEX SENTENCE -- a sentence consisting of more than a single clause. See 21.2.

COMPLEX COORDINATIVE SENTENCE -- a complex sentence in which each of the clauses (or clause complexes) functioning as fillers of the sentence level slots is independent -- none is subordinate to another. See 21.2.

COMPLEX SUBORDINATIVE I SENTENCE -- a complex sentence in which the first clause (or clause complex) is the independent clause and all other fillers of sentence level slots subordinate to it. See 21.2.

COMPLEX SUBORDINATIVE II SENTENCE -- a complex sentence in which the second clause (or clause complex) is the independent clause and all other fillers of sentence level slots subordinate to it. See 21.2.

COORDINATOR -- the name given to a relater when it functions to join two grammatical units (e.g.- two nominals, two phrases, two clauses, a word functioning as a phrase with a phrase, etc.) in a coordinative (i.e.- non-subordinative) relationship. See 24.1.

FUTURE II ASPECT -- the least widely used of the two Hausa future aspects. See 21.1 See also the discussion of the Future I Aspect in the definitions on p. 180.

IDEOPHONES -- a group of very specialized particles each of which typically occurs in a very limited number of environments and indicates a very specialized type of information which might have been described in some other way but much less vividly. See 22.2.

INDEFINITE NOMINALS --a group of derived words belonging to several of the subcategories of nominals which are formed by the prefixation of the particle kō to the interrogative nominals. See 23.3.

INSERT -- one of a group of six Hausa particles which are frequently "inserted" at major structural boundaries within otherwise complete clause-level utterances. Inserts typically indicate sequence and/or emphasis. See 23.1.

INTENSIVE VERB -- a derived verb formed by reduplicating the first syllable of an ordinary verb and changing the tone pattern to high-low-high. The meaning of the resultant verb typically indicates intensification of the action of the original verb. See 22.4.

INTERROGATIVE NOMINALS -- a group of words belonging to several of the subcategories of nominals which express interrogative ideas such as what?, how?, when?, and the like are conveniently labeled interrogative nominals. These words, though not forming a subcategory of nominals by themselves, share certain structural potentialities such as the ability to be transformed into indefinite nominals (see above) by prefixing kō. See 23.3.

LINK -- a relater employed to join two structural units one of which is subordinate to the other, e.g.--a head and its modifier within a NP. See 24.1.

SIMPLE SENTENCE -- a sentence consisting of a single clause. See 21.2.

"STATIVE" NOUNS -- a group of nouns derived from verbs which describe an activity. These nouns end in a high tone -e preceded by all low tone syllables. See 22.3.

TRUNCATED SENTENCE -- an exclamation, response, call, etc. which, though consisting of less than a full clause, functions as a sentence. See 21.2.

COMPREHENSIVE HAUSA-ENGLISH VOCABULARY

à		at, in
a'a		(exclamation of amazement)
ā'à		no
àbinci		food
àbōkī (pl. àbôkai)		friend
àbù (àbi-; pl. abūbuwâ)		thing
af		(exclamation of surprised recognition)
Afrìl		April
àgōgō (pl. agōgwâyē)		clock, watch
Agustâ		August
ai		(exclamation) - why, well
aikî (pl. ayyukâ)		work
ainù(n)		very much, too
ajìyē	V	put, place, set aside
àkâwū		clerk
àkwai	V	there is/are (non-aspect verbal)
àkwiyâ (f) (pl. awākī)		goat
àladê		pig
àlaikà sâlamù		greetings (reply to sàlāmù àlaikùn)
àlaikùn		(see sàlāmù)
àlāmâ/hàlāmâ (f)		indication, sign
àlbar̃kâ		no sale!
àlhamdù lìllāhî		(exclamation) - praise God, fine
Àlhàmîs		Thursday
àlhērî		good(ness)
àlkalàmī		pen
Allâ (Allâh)		God
âllī		chalk
àllō		chalkboard
àllūrâ (f) (pl. àllûrai)		(sewing) needle, medical syringe)
àlmājìrī (pl. àlmâjìrai)		student, pupil
àmfânī		usefulness, value
âmin		may it be so, amen
àmmā		but

anjumā̂		after awhile
àràhā		inexpensiveness, cheapness
àrbà'in		40
arē̂wā		northward
ar̃zìkī/azzìkī		wealthiness, prosperity
Àsabàr̃		Saturday
àsārā̂		(see hàsārā̂)
àshē		(exclamation of surprise)
àshìr̃in		20
asìbitī̂ (pl. asibitōcī)		hospital, dispensary
awā̂		hour
awō̂		unit of measure (usually weight)
àyàbā̂		banana(s)
ayyukā̂		(see aikī̂)
ba		(question particle)
bā/bā̂/bā dà	V	give
bā	V	do/does not (specialized verbal)
bâ/bābù	V	there is no/not (non-aspect verbal)
bà...ba		not
bā̂...ba		not
bàbbā (pl. mânyā)		big (thing)
bābù		(see bā̂)
bàɗī		next year
bā̂kī		mouth
bakwài		7
baƙī		black (thing)
baƙin dājī̂		forest
banā		this year
bangō		wall
bar̃		(see barī̂)
bā̂rā		last year
barī̂	V	allow, let, leave
bar̃kā̂		greetings
bàrkō̂nō		pepper

bàtun	concerning, regarding, about
Bàtūrḕ (pl. Tū̀rā̀wā)	White man
bāyā	back, behind
bāyan	behind
bāyan gidā	toilet, feces
bazarā (f)	hot, muggy season just before the rains
bḕgē	hope, longing
bī/bi	V follow
bī̂	following
bisà	atop, above
biskìt	cookie, (British) bisquit
bìyar̃	5
biyū	2
bōkṑ (pl. bōkunā̀)	book
br̃ōdī̀/bur̃odī̀	loaf of bread
bugā̀	V beat, strike, thresh
bùhū/bùfū (pl. buhunā̀)	sack, bag
bùkātā̀ (f)	a need
bukkā̀ (f) (pl. bukkōkī)	mat or stalk hut, (market) stall
bur̃ōdī̀	(see br̃ōdī̀)
būshḕ	V get dry
cân/can/càn	there
canjī̀	change
càsà'in	90
cē	(see nē)
cē̂/cḕ	V say
cī	V eat
cif	(ideophone indicating exactness of e.g. time)
cīgàbā	continue, go forward
cikà	V fill up; is characterized by...
cìka	V become full
cìke	full

cikī̂	stomach
cikī	inside
cìnikī	dickering, bartering, trading
cīwō̂	illness, pain, injury
cīwòn cikī̂	stomach ache, stomach complaint
cīwòn kài	headache
cìyāwā̂ (f) (pl. ciyā̂yī)	grass; pl. =(kinds of) grasses
curī̂	ball
cū̂tā (i/ē)	V cheat
dà	with, and
(dà) dà darē	at night
dà rānā	during the day
dà wuri	soon, early
dà	V there is/are (non-aspect verbal = àkwai)
dà	that, who, which (= wandà)
dā̂...dā̂/sai	if...then
dâ	in the past, formerly
dâ mā	up to the present, usually
daɗē̂	V spend a long time
dāɗī	pleasantness, goodness (to hear, taste, smell, feel)
dafā̂	V cook
dàgà	from
dai	(emphasis particle)
daidai	correct, same
dājī̂	bush country, uninhabited land
baƙin dājī̂	forest
dākàtā	V wait a short while
dàlīlī̂ (pl. dàlī̂lai)	reason, cause
dāmā (f)	opportunity, chance
dā̂mā (i/ē)	V bother, worry
dā̂mu	V be worried/bothered
dāmù/dā̂muwā	worrying, bothering
dā̂munā (f)	rainy season

darē	nighttime
(dà) dà darē	at night
dāwā̀ (f)	guinea-corn
dāwō	V return here
Dìsambā̀	December
dōgō (f. dōguwā; pl. dōgwā̀yē)	long (thing)
dōlè	perforce, of necessity (= tīlàs)
dṑmin/don	because of, in order to
dom mḕ	why?
don	(see dṑmin)
dōyā̀ (f)	large yam
dūbā̀	V look at/for
duddū̀bā	V look around (thoroughly)
dubū	1,000
duddū̀bā	(see dūbā̀)
dukà/duk	all
dūniyā̀ (f)	world
dūtsḕ (pl. duwā̀tsū)	stone, rock, hill
ɗā (pl. 'yā'yā)	son (pl. =children)
ɗan tēbùr̃ (pl. 'yan tēbùr̃)	small market trader
ɗan'uwā (pl. 'yan'uwā)	
ɗārī	(dry) coldness, cold wind
ɗàrī	half-penny, 100
ɗaukā̀ (i/ē)	V pick up, carry
ɗâukē	V (e.g. - rain) stop
ɗaurā̀/ɗaurḕ	V tie up, tie on(to)
ɗayā	one
ɗā̀zu	just now
ɗigō	drop (of water), dot, spot
ɗinkā̀	V make by sewing
ɗinkī̀	sewing

fa		(emphasis particle) - though, on the other hand
fā̀		what about?
Fàbr̃airū̀		February
fàdamā̀ (f) (pl. fadamōmī)		swampy or marshy area
faɗā̀		fighting, arguing
fāɗā̀	V	fall into
fàɗā	V	speak
fàɗā		speaking
faɗī̀	V	fall
faidā̀ (f) (pl. faidōdī)		pedal (of bicycle)
fâm		pound (money)
fārā̀	V	begin, start
farcḕ		fingernail
farī (f. farā; pl. farā̀rḕ)		white (thing), whiteness
farin watā̀		full moon
farkō		first (thing)
fātanyā̀ (f) (pl. fātanyōyī)		hoe
fensìr̃		pencil
fī/fi	V	surpass, exceed
fìtā		going out
fumfṑ		(tire) pump
fuskā̀ (f) (pl. fuskōkī)		face
gà		(see gàrē)
gā̀	V	here/there is... (non-aspect verbal)
gabàs		eastward
gāfarā̀		pardon(ing), excuse (me)
gai dà	V	greet
gayar̃ (dà)	V	greet
gaishē	V	greet (with pronoun direct object)
gaisuwā		greeting
gajērē (f. gàjērìyā; pl. gàjḕjḕrū)		short (thing)
gàjī	V	get tired
gàjiyā̀ (f)		tiredness
gamā̀	V	finish, complete
gamā̀wā		finishing

ganī/ga/gan	V	see
gàrē (gà before a noun)		regarding, in the presence of
gàrī (pl. garūruwā̀)		town
gāshī̀		hair, feather(s)
gàskiyā (f)		truth
gā̀tarī		axe, hatchet
gayā̀	V	tell, say (must be followed by indirect object)
gayař (dà)		(see gai dà)
gēmù		beard
gērō		a variety of early maturing millet
gidā		compound, home
ginā̀	V	build
gìndī		base, bottom, buttocks, foundation
ginī̀		building
girbī̀		harvest, reaping
girgijḕ (pl. gìzā̀gìzai)		(large) raincloud
girkī̀		cooking, putting pot on fire
girmā	V or N;	grow up; bigness, honor
gishirī		salt
gīwā (f)		elephant
gìzā̀gìzai		(see girgijḕ)
gṑbe		tomorrow
gōdḕ	V	thank
gṑdiyā (f)		thankfulness
gōmā̀/gōmà		10
gōnā (f) (pl. gṑnā̀kī)		farm, garden
gōrā̀ (f)		bamboo
gṑshī		forehead
gū̂/gurī (pl. gurā̀rē)		place (see wurī)
gûn/gurin		in the presence/place of (see wurin)
gùdā		a unit/group of, one
gudù	V or N;	run; running
gùmī		perspiration
gûn		(see gū̂)

gurī/gurin	(see gû)
gwadā̀	V measure, test
gwàmmà	rather, it would be better...
gwangwan	a tin can
gwēbā̀	guava(s)
gwīwā̀ (f)	knee
gyàɗā	peanut(s)
gyārā	makeweight; repairing, fixing
habà	(exclamation) - come, come!
haɓā̀ (f)	chin
hadarī̀/hadirī̀	storm
haifū̀/haihū̀	V give birth
haifū̀wā/haihū̀wā (f)	giving birth, bearing
hakà	thus
haƙōrī (pl. haƙṑrā)	tooth
hàlāmā̀ (f)	(see àlāmā̀)
hàmādā̀	(Sahara) desert
hàmsin	50
hanā̀	V or N: prevent(ing), hinder(ing)
hancī̀	nose
hankàlī	carefulness, good character
hannū	arm
hanyā̀ (f) (pl. hanyōyī)	path, road, way
har̃	until, even
harshḕ	tongue
hàsārā̀/àsārā̀ (f)	misfortune, loss due to misfortune
hatsī	guinea-carn
hau	V mount, climb on
hausā (f)	language, the Hausa language
hazō	mist, haze
hikimā̀ (f)	cleverness, ability, wisdom
hīrā (f)	chatting (especially in the evening)
huɗu/huɗū	4

hùntūrù		the harmattan
hūrā̀	V	blow on, light (a fire)
hūtū/hūtā̀wā̀ (f)		rest(ing), vacation
ī		yes
ìdan/in		if
idṑ (pl. idā̀nū)		eye
igiyā̀ (f) (pl. igiyōyī)		rope, string
ìn		(see ìdan)
ìnā		where?, how?
inā̀tif		innertube
ìndà/indà		(place) where (=wurī̂n dà)
ìrēzā̀		(blackboard) eraser
irī̀		kind, sort, seed
iri-irī̀		various kinds, all kinds
ìsā	V	be enough
iskā̀		wind, air
iyā̀	V	be able to
iyā̀kā (f)		limit, boundary, end
ìyālī̀		a man's dependents
iyṑ		swimming
jā		red (thing)
jàkā (f)		(small) bag; 100 pounds (money)
Jànair̃ū̀		January
Jànhō̂l		John Holt canteen (store)
jā̀rīrī̀		infant
jē	V	go
jī/ji	V	sense, feel, hear, understand
jībi		day after tomorrow
jìkī		body
jìƙu	V	is soaked
jimā̀		(form of jumā̀)
jìm kàɗan		after awhile
jimrḕ	V	be longsuffering, put up with
jinkḕ	V	thatch (a grass roof)
jirā	V	wait (for)

jiyà		yesterday
jumā̀	V	wait awhile
Jùmma'à		Friday
kadà		don't, lest (negative used with subjunctive)
kàdai		(used with bar̃kā̀ in reply)
kàɗan		smallness (of amount)
kā̀fìn/kàfin		(see kā̀mìn)
kai	V	carry, take, reach (a place)
kâi (pl. kayyukā̀)		head
kâi		wow!, boy! (general exclamation)
kā̀kā (f)		harvest season
kā̀kī		khaki cloth
kallō		watching, staring at
kāmā̀	V	catch, sieze
kàmā (f)		similarity, likeness
kàmar̃		like, similarity to
kàmātā̀	V	is necessary...
Kamfànī		United African Company canteen (store)
kā̀mìn/kā̀min		before
kàntī (pl. kantunā̀)		store, canteen (selling European goods)
karā (f)		stalk(s)
kàrē (pl. karnukā̀)		dog
kāriyā̀		(bicycle) carrier
karyḕ	V	(limb, stick) break, snap in two
kāsā̀	V	fall short of, be unable to, run short
kashḕ	V	kill
kā̀suwā (f) (pl. kāsuwōwī)		market
kawài		only
kāwō	V	bring
kāyā		loads, supplies
kayyukā̀		(see kâi, 'head')
kā̀zā (f) (pl. kā̀jī)		chicken
kḕ	V	be in the process/state of, be at (specialized verbal)

kḗkē (pl. kēkunā̀)		bicycle, machine
kḗken ɗinkī̀		sewing machine
kēwàyā/kēwàyē	V	go around, encircle
kīlà		perhaps, maybe (= wàtàkīlà)
Kinzwày		Kingsway Store(s)
kirkī̀		excellence, goodness of character or quality
kō		or, about, perhaps, even
kōdur̃òy		corduroy cloth
kṑgī (pl. kōgunā̀)		river
kōmā̀	V	return there
kōmai		anything
kōwā		everyone
kōwànè (f kōwàcè; kōwàɗanè)		every
kōyā̀	V	teach
kōyâr̃wā/koyâswā (f)		teaching
kṑyā (i/e)	V	learn
kṑyō		learning
kudù		southward
kuɗī		money
kujḕrā (f) (pl. kùjḕrū)		stool, chair
kullum		always
kumā		also
kumā̀tū		cheek(s)
kûnnē		ear(s)
kurùm		only (= kawài)
kusā	V	nearly do...
kusā		close
kùwā		(emphasis particle) - indeed, on the other hand
kwabṑ (pl. kwàbbai)		penny (1d)
kwàɗàyī		greed, keen desire
kwā̀ɗō (pl. kwā̀ɗī)		frog
kwal		(form of kwānā used before lāfiyā̀)
kwānā	V	spend the night
kwānā (pl. kwā̀nàkī)		night-time, day(s) (as 24-hour periods)
kwàdō (pl. kwandunā̀)		basket
kwankṑ		small measure used for guinea-corn

kwāshḕ	V	collect and remove
kwatā̀		quarter
kyâu		(visible) goodness
kyautàtā	V	do well by
ƙafā̀ (f)		leg
ƙàiƙàyī		chaff, dust from winnowing, itching
ƙalau/lau		very, spotless
ƙārā̀	V	increase
ƙàramī (pl. ƙanānā̀)		smallness (size)
ƙārḕ	V	finish (completely), be finished
ƙarfḕ		metal, o'clock
ƙarfī		strength
ƙasā̀ (f)		floor
ƙasā̀		on the ground, down below
ƙasā (f) (pl. ƙasōshī)		country, land
ƙasā (f)		earth, ground, clay, mud (for building)
ƙàrshē		end
ƙàshī		bone
ƙauyḕ		village
ƙī	V	refuse, dislike
kī̂		refusing, refusal
ƙirgā̀	V	count
ƙōfā̀ (f) (pl. ƙōfōfī)		doorway
ƙṑkarī		a worthy (usually successful) effort
ƙōnḕ	V	burn, become burned
ƙōtā̀ (f)		handle of e.g. - hoe, axe, shovel, etc.
ƙū̀rā (f)		dust
ƙwācḕ	V	snatch by force
ƙwārī		strength (e.g. - of cloth)
ƙwaryā (f)		calabash, gourd bowl
ƙwā̀yā (f) (pl. ƙwāyukā̀)		a grain, kernel
lā̀bārī̀		news
lāfiyā̀		well-being

Lahàdī̂/Lā̂dī̂		Sunday
lâifī (pl. laifōffī)		fault, sin
laimā̂ (f)		umbrella
lālā̂cē	V	spoil
lallē		for sure, truly
Lā̂ràbā		Wednesday
latī̂		late
lau		(see ƙalau)
laushī		softness
lēbùr̃ā̂ (pl. lēbur̃ōr̃ī)		laborer
lēɓè		lip
lē̂mō		citrus fruit
likitā̂		doctor
lìllāhī̂		(see àlhamdù lìllāhī̂)
lìssāfī̂		arithmetic, calculation
littāfī̂ (pl. lìttàttàfai)		book
Lìttìnîn		Monday
lōkàcī		time
mā/ma		(emphasis particle)
mabūɗī (pl. màbū̂ɗai)		key
màcè (f) (mā̂tà-; pl. mātā)		woman, wife
mādàllā		fine, praise God
madarā (f)		(sweet) milk
maɗìnkī (pl. maɗìnkā)		tailor
mafàshī (pl. mafàsā)		highway robber, 'highwayman'
màganā̂ (f) (pl. màgàngànū)		word, talk
māgànī		medicine
mài (pl. mā̂su)		possessor of
mâi		oil, cream, butter
mahàucī (pl. mahàutā)		butcher
makō̂yī (pl. makō̂yā)		learner, student
mālàm(ī) (f. mālàmā; pl. mā̂làmai)		sir, teacher, learned person
mā̂mākī̂		amazement, surprise
mànà		(exclamation) - indeed

mangwàrō̂	mango(es)
mânyā	(see bàbbā)
maràsā/marà	lacking in...
marmarī	(intense) desire, longing
masallācī	mosque, place of Muslim prayers
mā̂su	(see mài)
masussukā (f) (pl. màsùssùkai)	threshing floor
mā̂ta-	(see màcè)
mātā	(see màcè)
Māyū̂	May
mē̂/mē̂nē /mē̂cē	what?
mē̂tan	200
mijī̂ (pl. mazā)	husband
mìlyân	million
mintī̂	minute, mint (candy)
mìsālī̂	copy of a thing, example, for example
miyā̂ (f)	soup, gravy
m'm̀	(exclamation indicating sympathetic concern)
mō̂tsī	movement, motion
mūgū̂ (f. mūgunyā̂; pl. miyā̂gū)	bad, evil (thing)
murā̂ (f)	head cold
mutù	V die
mùtûm (pl. mutā̂nē)	man, person
na (f. ta)	pertaining to
nā̂	V be in the process/state of, be at (specialized verbal)
na'àm	particle indicating interest and/or agreement in a situation such as story telling)
ngō/ungō	take it!
nai	ninepence (9d)
nāmā̂ (pl. nāmōmī)	meat, wild animal
namijī̂ (pl. mazā)	male
nân/nan/nàn	here
nauyī	heaviness
nawà	how much/many?

nē (f. cē)		is, was
nḕmā (i/ē)	V	look for, seek
nīsā		far away
nōmā (f)		farming, hoeing
nūnā̀	V	show, point out
nū̀nā	V	ripen
nutsḕ	V	go under (water), vanish
Nuwambā̀		November

ōfìs/ōfìshī-		office
Òktōbā̀		October

rabà	V	separate, divide
rabī̀		half (roughly)
ragḕ	V	reduce, lower (e.g. - price)
ragḕwā		reduction
ragī̀		reduction
r̃ā̀jī		Rudge bicycle
r̃ālī̀		Raleigh bicycle
rānā (f)		day, sun
rānī		dry season
rasā̀	V	lack, be short of
rashī̀		lack
rawā (f)		dance, game (to beat of drum)
rā̀wayā̀ (f)		yellow (thing)
r̃ēdiyṑ		radio
rigā	V	already do...
rī̀gā (f) (pl. rīgunā̀)		gown, coat, shirt
rī̀gar̃ ruwā		raincoat
rìgā̀kafī̀		prevention
rijìyā (f) (pl. rījiyōyī)		well
riƙā̀	V	regularly do...., keep on doing...
rōbā̀ (f)		eraser, rubber
rōgṑ		cassava
rubū̀tā	V	write

rufḕ	V cover, close (door)
rùmbū (pl. rumbunā̀)	outdoor granary
ruwā	water
sâ	bull (see sānìyā)
sâ	V put, place, cause
sā'à	luck, good fortune; time
sā'ànan	then
sàbà'in	70
sābō (f. sābuwā; pl. sā̀bàbbī)	new (thing)
sabòdà	because of
sāfē	morning
sai	until, except, then
sai dà/sayar̃ (dà)	V sell
sā'ī̀	time, hour
sākḕ	V do again
sàlāmù/sàlâm àlaikùn	greetings
sallàmā	V agree to sell
sam	(an ideophone) - completely
samā̀	above, sky
sāmù (i/ē)	V get, meet
sāmù	getting
sàna'ā̀ (f) (pl. sana'ō'ī)	trade, occupation, profession
sanī̀/san	V know
sānìyā (f) (m. sâ; pl. shānū)	cow
sànnu (f)	hi; slowness, carefulness
sanyī	(damp) coldness
sā̀rā (i/ē)	V chop, slash, hack off, (snake) bite
sātī	week, Saturday
Sàtumbā̀	September
sauƙī	easiness, ease
saurā	remainder, the rest, remaining
saurā kàɗan	almost
sàyā (i/ē)	V buy
sàyā/sàyē	buying

sayar̃ (dà)		(see sai dà)
sayâr̃wā		selling
sàyē		(see sàyā)
simintī̀		cement
sir̃dī̀		(bicycle) seat, saddle
sīsī̀		sixpence (6d)
sìttin		60
sô		wanting, liking
sōmā̀	V	begin, start
sṑsai		very, correctly, exactly
sulḕ (pl. sulūlūkā̀)		shilling (1/-)
sūnā		name
sunkwìyā	V	bend down, stoop
à sùnkwìye		stooped, bent over
sū̀rūtū̀		(loud) worthless chatter
shā	V	drink
shâ		drinking; and (with numbers 11-17)
shārḕ	V	sweep, prepare garden, wipe away
shḕkarā̀ (f) (pl. shḕkàrū)		year
shēkarànjiyà		day after tomorrow
shidā̀		6
shìgā/shìga	V	enter (there)
shigḕ	V	pass by, go on
shirī̀		preparation, preparing
shiryā̀	V	prepare
shuɗī̀		blue (thing)
shūkā̀	V	or N: plant(ing)
ta		in the process of
ta		(see na)
taɓā̀	V	touch; have previously done...
taɓā̀wā		doing a little
tafcī̀/tapcī̀		(expression of utter amazement)
tàfi	V	go (away)
tàfi dà		V take

tā̀fī		palm of hand/foot
tàfiyā̀ (f)		trip, traveling
tāgā̀ (f) (pl. tāgōgī)		window opening
tàimakā̀ (i/ē)	V	help
tàimakō		help, assistance
takwàs		8
Tàlātā̀		Tuesday
tàlā̀tin		30
tàmā̀nin		80
tàmātùr̃		tomato
tàmbayā̀ (i/ē)	V	ask
tàmbayā̀ (f) (pl. tambayōyī)		question
tar̃à		9
tārā̀	V	collect, gather
tā̀rē		together
tarō		threepence (3d)
tā̀ru	V	gather together
tā̀ruwā (f)		gathering
tāshī̀	V	get up, set out (on a trip)
tàtsūnìyā (f) (pl. tatsūniyōyī)		fable, story
taurī		hardness, toughness
tàwadā̀ (f)		ink
tayā̀	V	make an offer (in trading)
tāyā̀ (f) (pl. tāyōyī)		tire
tēbùr̃ (pl. tēbur̃ōr̃ī)		table
tīcā̀		teacher
tīlàs		needs must, of necessity (=dōlè)
tṑ/tō̂		(particle indicating assent)
tùkùnā/tùkùn		not yet, first
tùm		(ideophone to describe sound of object falling)
tun		since, while
tunkìyā (f) (pl. tumākī)		sheep
Tūrai		White man's country, Europe
tūsā̀ (f)		passing wind
tuwō		guinea-corn mush

tsā̀dā		expensiveness
tsallē		jumping
tsāmī		sourness, bitterness
tsàmmānī̀		thinking, opinion
tsìrā	V	sprout
tsōfō/tsōhō (pl. tsṑfàffī)		old (person/thing)
tsūfā	V	get old, age
tsuntsū (pl. tsuntsā̀yē)		bird
tsūtsā̀ (f) (pl. tsūtsōtsī)		worm
ùbā		father
ukù		3
ùngùlū (f)		vulture(s)
uwā (f)		mother
uwar̃gidā		(head) wife
wā̀/wā̀nē		who?
waɗànnân		(see wannàn)
waɗansu/wa'ansu/wasu		(see wani)
wàhalā̀ (f)		trouble, difficulty
wai		they say, quote, ostensibly
wajē		place, direction
wajen		in the presence/place of
wàje		outside
wākē		bean(s)
wancàn (pl. waɗàncân)		that (one)
wàncan		that (one previously referred to)
wandà/wândà (f. waddà; pl. waɗàndà)		that, which, who
wàndō		pants
wànè (f. wàcè; pl. wàɗànè)		which?
wani (f. wata; pl. waɗansu)		a certain, a
wannàn (pl. waɗànnân)		this (one)
wànnē (f. wàccē; pl. wàɗànnē)		which one?
wàr̃hakà		at this time...
war̃kḕ	V	get well, recover; cure
war̃kḕwā (f)		recovering, curing

wata		(see wani)
watā̀ (pl. wàtànnī)		month, moon
wàtàkīlà/watakīlà		perhaps, maybe (= kīlà)
wā̂tṑ		that is, i.e. ...
wāwā		fool
wâyyō̂		(exclamation of despair)
wucḕ	V	pass by, go on
wuƙā (f) (pl. wuƙā̀ƙē)		knife
wunì/yinì	V	spend the day
wurī (pl. wurā̀rē)		place
wurin		in the presence/place of
wutā (f)		fire, (bicycle/car) headlights
wuyā̀		neck
wùyā (f)		difficulty
yaddà		how (that)
yādī̀		European cloth, a yard (measurement)
yājī̀		spices
yâmmā		early evening, westward
yankā̀	V	cut up, slaughter, cut off
yankḕ	V	cut off
yànzu		now
yàrdā	V	agree
yārṑ (pl. yā̂rā)		boy; pl. = children
yātsā̀ (pl. yātsū)		finger
yâu		today
yàushè		when?
yâuwā/yâuwa		(particle of agreement and/or enthusiasm)
yawā̀		muchness, many
dà yawā̀		a lot
yawancī		most, the majority
yā̀yā̀		how?
yayyafī		shower (of rain)
yinì		(see wunì)

yìwu	V	is possible
Yūlī̀		July
Yūnī̀		June
yunwā̀		hunger, famine

'yan tēbùr̃		(see ɗan tēbùr̃)
'yā'yā		(see ɗā)

zā	V	will (specialized verbal used as future aspect particle)
zā̀	V	will go to (specialized verbal)
zāƙī		sweetness
zamā		situation, state
zambàr̃		1,000
zānā (f) (pl. zā̀nàkī)		grass mat
zanè (pl. zannuwā̀)		(woman's) body cloth, cloth
zaunā̀	V	sit down, live
zaurḕ		entrance hut, porch
zāwṑ		diarrhea
zàzzàɓī		fever, malaria
zìyārā̀ (f)		visiting
zìyartā̀ (i/ē)	V	visit
zō	V	come
zōmō (pl. zomā̀yē)		rabbit
zubā̀	V	pour (out)
zufā̀ (f)		perspiration
zūrā̀	V	break into (a run)
zurfī		deepness
zuwā		coming, toward

INDEX OF HAUSA NAMES

Abbà
Àbūbakàr̃
Adàm = Adam
Ā̀dàmu = Adam
Adàn = Adam
Àli
Àliyù
Àlmājìrī = student
Amī̀nā (f)
Aùdī (f)
Audù

Bàbbanyā̀yā
Bā̀ƙo = stranger
Bàlā = boy born on Wednesday
Bàlārabè = Arab
Bàtūrḕ = white man
Bāwà = slave
Bellò
Būbwā̀

Cī̀gàrī

Daudà = David
Dōgo = tall person
Dandàndī
Gado = firstborn after twins
Gāgarè
Gàmbo = son born after twins
Gar̃bà = Àbūbakàr̃
Gīwa = elephant (title of respect)

Hārūnà = Aaron
Hasàn = name of twin boy if born first
Hā̀wā (f) = Eve

Ìbrāhìm = Abraham
Īdī = shortened form of Idìrīsù = Enoch
Ìmā̀m = from lī̀mân 'Muslin priest'
Īsā̀ = Jesus
Ìsmā'īlū̀ = Ishmael

Jā̀tau = light skinned

Kànde = girl born after two or more boys
Kūkù = cook

Lawàl
Lēkò
Likitā̀ = doctor

Màiramù = Mary
Màirō = Mary
Màisulḕ
Makṑyī = learner
Mālàm Īsā = Mr./professor Jesus
Mālàm Simìt = Mr. Smith
Mammàn
Mā̀mūdù = Mohammod
Maryamū̀ = Mary
Mūsā = Moses

Nūhù = Noah

Sà'īdū̀
Sālīsù
Sambò
Sānī
Sāratù = Sarah
Simìt = Smith
Sùlàimānù = Soloman

NAMES

Sulè = Soloman
Shā'aibù

Talle
Tīcâ = teacher
Tsōho = old man

Ùmārù = (man's name)
Ùsmân = Ùsùmānù
Ùsùmānù

Yāƙùb = Jacob
Yâƙubû = Jacob
Yūsufù = Joseph

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